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Probably the earliest mention of the word *Celt* with which most readers are familiar occurs in that classic phrase where, in the introduction to his 'Commentaries on the Gallic War', Cæsar, speaking of the division of all Gaul into three parts, says that the native name of the group of peoples who occupied the centre of Gaul between the Seine, the Marne and the Garonne is a Celtic word. The word is found long before Cæsar's time, however. In fact, as early as the end of the sixth century, B. C., we find, for the first time in history, the word in a derived form, in the Greek writer Hecataeus of Miletus, who uses it in a geographic sense. In his 'Voyage around the World,' of which only fragments have been preserved, he says, speaking of Marseilles, that it is near *Celtica,* and he also says that Nyrax, wherever that may have been, is a Celtic city. The word *Celt,* itself, is found first in Herodotus, in a passage dating from the middle of the fifth century B. C., or, more precisely, between the years 445 and 443, where he informs us that the Celts, οἱ Κελτοί, live at the sources of the Danube, that is, in the southwest corner of Germany in the present Grand Duchy of Baden, and in Spain and on the coast of the Atlantic. The Latin *Celtæ,* with which we are familiar in Cæsar, is the plural of a masculine *ā* stem and, on it, the later Greek historians and geographers built the form Κελταί, as a variant of the older Κελτοί.

There are two very different applications of the word *Celt* in the ancient writers: as the name of a tribe in Gaul, and as the general name for all the Celts of the Continent. Apparently, the ancients never applied the name to the inhabitants of the British Isles. Since each tribe had its own name, it is probable that the word *Celt* was originally nothing more than the name of one of these tribes, but, just why it was given to that particular group of people that Cæsar speaks of, we have no way of knowing. On the other hand, the Greeks, up to the third century B. C., not only had no other name than this for all the Continental Celts, but the confusion is heightened by

their sometimes including under that denomination, the Germans. Of the three words, *Γαλάται*, *Κελτοί* and *Galli,* which are found applied to the Celts by the ancient authors, we may say that, as a rule, they are used without much difference of meaning. Some, however (as Diodorus the Sicilian), seem to mean by *Κελτοί,* the Celts of Gaul, and by *Γαλάται,* the Germans; to others (as Dio Cassius) these terms meant just the reverse. The poets probably had the Celts in mind when they wrote of Hyperboreans. There is not the slightest reason to believe that *Κελτοί, Γαλάται* and *Galli* are all forms of the same word, as was the opinion of Diefenbach (1840) and of Leibnitz (*Collect. Etymol.,* p. 79, Opera, Genevæ, 1768): "Galatas et Celtas idem vocabulum putem."

The word Celt has had a checkered career. It has grown from the name of a single tribe, so as to include (in the *extra*-Celtic use of the word) in a vague way, all the members of the family, so that now it has come to mean anyone who speaks, or is descended from one who speaks, any Celtic language. This is a quite modern use of the word, and there is nothing to show that the Celts themselves ever employed it, or that it is employed properly to-day, in this wider meaning, in any of the neo-Celtic languages. It is doubtful if the Celts of antiquity ever felt or acted as a united people, except to a certain extent, under Vercingetorix' lead at the siege of Alesia.

It would be interesting to know why the Celts called themselves by that name or, what is just as likely, why they were called so by their neighbors or enemies. Here nothing certain is known. Pausanias, writing about the year 173 A. D., says that that was the name which the Celts had given themselves, and Cæsar (51 B. C.), as we have seen, says that, "*ipsorum lingua,*" they were called Celts. It is well known that countries and their inhabitants more often bear names given them by their discoverers and first explorers than names that originated at home. For example, "Indian" as the name of the Red Skins. An interesting instance or two from Celtic toponomy will illustrate this point. The Gaulish *Allobroges* were originally those "of another, not of the speaker's country," and they must have got the name from another Celtic speaking tribe that lived outside their borders. *Argyll,* the name of

that part of Scotland that lies between the Mull of Kintyre and the Clyde is, in the dialect of that district, *Earra-ghàidheal,* which represents an older *airer-gaidel,* the first member of which it has recently been sought to equate with the Irish *airther* "eastern", and to conclude that the name meant originally "the east-land of the Gail." It is true that it was precisely in that part of Scotland that the old Kingdom of *Dalriada* was established but, unfortunately for the value of *Argyll* as an illustration, there are some objections that will have to be met before this explanation of its meaning can be entirely satisfactory.

At all events, the name *Celt* may have been imposed upon some tribe from without, by the uitlander, and need not be of Celtic origin. This is at least a possibility, but highly improbable, and the statements of the ancient writers that the word belonged to the language of the people who bore the name is generally accepted. We must confess that we know nothing of the exact meaning of the word *Celt,* but it has at all times been the delight of dilettanti and bibliophiles to speculate on its origin and meaning. Court de Gébelin in the eighteenth century wished to bring it into relation with the German *Kälte,* Leibnitz, with the German *gelten,* and Davies (1804) makes it out to be the Hebrew כלחי, "the men of the extremity", to intimate the position occupied by the descendants of Gomer who, according to many of the scholars of the early part of the last century, were the Cymri. The relation of the word to the Irish *clethe,* "great, noble", is to be rejected along with the other explanations which are here resurrected only as curiosities. The only hypotheses worthy of consideration are the following: (1) It has been suggested that the root of the word is the same as that found in Old-Irish *ar-cel-im,* Middle-Irish *ar-chell-aim* "I carry off, plunder, steal", in Old-Irish *fo-chelim* "I protect", and in Latin (*per-, re*)- *cello, calamitas, in-columis, clā-des, clāva,* Lithuanian *kalti* "to beat, hammer." (2) It has been suggested that the word means "warrior", and that from it is derived the pre-Germanic **Celtio-*, the Old-German *hildja-* "battle"; the Frankish, which is seen in (Bruni-) childis, the Old-Norse *hild-r* "war," and the Old-English *hild* "fight." (3) It has been suggested that the word is

connected with the word of the same form meaning "dress or raiment", which we know in the Scotch *kilt*. When applied to a tribe it would mean "the clothed ones", and according to this explanation, combined with that given under (2), the Celts would be "the people clothed in armor." (4) Finally, it has been suggested that the word is a participial formation in *-to-* from a root *kel* which we know in Latin *celsus* (*cel-to-s*), Lithuanian *kélta-s*. According to this etymology, the Celts are the "exalted, eminent ones", a derivation that cannot fail to suit the wishes of the most exacting Celt. Be that as it may, the meaning of the root *kel* eludes us, and no such root meaning "to raise" has been found in any of the living Celtic languages, and we are obliged to say that this explanation, as well as the others, is a pure supposition. The humanists of the Renaissance did not worry their heads long over the problem, but accounted for the name in a delightfully simple way, by an ingenious myth which brought into relation an autochthonous nymph named Celto, the Greek hero Hercules and the child Britto, the first and last of whom, they said, have given their names to the Celts of the Continent and of the Isles.

The word *Celtic* is of extremely rare occurrence in the neo-Celtic languages. But, an Irishman or a Breton, for example, when speaking in English or French of his native language, will often be found calling it "Celtic" as if it were the only one with a right to the name. It is obviously a misuse of the word to apply it to Irish, Gaelic, Manx, Welsh, Breton, Cornish or Gaulish, to any but the whole group of Celtic languages. Formerly, there were many "Celtic" grammars and dictionaries which were confined to Irish or Welsh, and celtists who knew but Irish, Welsh or Breton, as the case might be. That was as meaningless as if one who knows only Latin or Greek were to be called a classical philologist, or a romanist, one who is acquainted with the philology of but one of the Romance languages. The meaning of the word *Celtic,* as used even in scientific works, is not always unmistakable. The Germans sometimes write *keltisch* when they mean and had better write *urkeltisch.* The same mistake is occasionally met with in French works; that is, we find *celtique* in the sense of *celtique*

primitif, which is correctly called in German, *urkeltisch,* and in English, *protoceltique.* Besides, in French works on archæology, we sometimes find that a distinction is made between *Celtic* and *Gaulish,* by which the former denotes the era characterized by the appearance of metals, bronze arms and the practice of incineration, the latter, the era characterized by the prevalance of iron and the practice of inhumation. This difference of usage seems to be a survival of the old days when the ethnic distinction between Celts and Gauls was insisted upon.

The earliest instance of the word *Celt* in Irish literature is found in the *Leabhar na hUidhre* (f° 1, a) the "Book of the Dun Cow," a manuscript of miscellaneous contents compiled in the twelfth century. The word is *Celtecdai,* a nom. pl. substantivized adjective meaning "the Celts", and occurs in a fragmentary history of the six ages of the world. In the modern dialects of Irish the word is of very rare occurrence. It is not found in any of the Irish-English dictionaries except Dinneen's, and no Irish equivalents are given to *Celt, Celtic* in any of the English-Irish dictionaries. There are very few instances of its use in the modern literature, and always as a learned word, for example in an article by John Fleming in the *Gaelic Journal,* VII, 13 and by Dr. Douglas Hyde in his *Filidheacht Ghaedhealach,* pp. 12, 44, and such expressions as Irish *Coimthinoil uile-Cheilteach,* Welsh *Cynghrair oll-Geltaidd,* Breton *Kendalc'h oll-Geltiek,* "The Panceltic Congress."

The dictionaries of Scotch-Gaelic, Welsh and Breton contain some curious entries under this head, but nothing of value. The prevalent opinion seems to have been that the word *Celt* is to be derived from the verb *celim* "conceal, hide" and, sometimes, another word *coill* "wood, forest", was brought in to help along the explanation. Consequently, the Celts are the "sequestered people or woodlanders", a Celt "one that abideth in a covert, or an inhabitant of the wood." This groundless assumption that the word *Celt* is related to *celim* was for a long time a favorite one and has found its way into most of our dictionaries of the English language.

There is considerable difference of opinion whether the word *Celt* should be (1) spelled with a *c* and pronounced with

an *s*, or (2) spelled and pronounced with a *k*, or (3) spelled with a *c* but pronounced with a *k*. There are none, it seem, who would spell it with a *k* but pronounce it with an *s*. The following reasons may be offered in favor of the first of these spellings and pronunciations. *C* is to be preferred to *k* in the spelling of *Celt*, since, in the oldest Irish alphabet, the character *k* is found very rarely and exclusively in loan words and, besides, the word is spelled with a *c* in Latin and, as we might expect from its position before *e*, also in all the Romance languages; it is only in Greek that it is spelled with a *k*, and there is no reason why the Greek spelling should be followed when the word is written in English.

It is hardly necessary to say that the Celts themselves pronounced their name with a *k*, since it is contrary to the genius of the Celtic languages, as it is of the Greek, Latin and German, to pronounce the *c* as *s*. But, we are not to conclude that English speakers in pronouncing K*elt* are reproducing the exact sound that the *c* before *e* has in Modern-Irish, for example. There is a very large difference of articulation between the two sounds. In the English pronunciation of the word the contact is made much farther back on the palate, while in Irish it is pronounced in very much the same position as English speakers give to the initial sound in the word *kin*, the sound which is often represented phonetically *k̟*. This difference is not only proved by a study of the English and Irish pronunciation of the initial consonant in this word with the aid of the artificial palate, but it is easily sensible through the ear.

It may be said by the defenders of the pronunciation *k* that to give the "hard" sound to the letter *c* would help to differentiate our word from *celt* "a stone chisel", pronounced s*elt*. But, by so doing, we should be adding to the k*elts*, viz. *kelt* (Scotch) "a salmon, sea-trout after spawning, foul fish", and *kelt* (Scotch and Northern dialects) "frieze, homespun cloth."

It has been objected to the pronunciation s*elt*(*ik*) that the sibilant is not a pleasing sound; but, words do not stand or fall on the ground of euphony alone. And are *Keltism, Keltist, Keltology*, etc., really more euphonious than when

pronounced with an *s*? *Kelticist* and *Keltism* would, if left to themselves, tend to become *Celticist* etc., by anticipation of the following *s*-sound. We seldom, if ever, hear of a Pan-Keltic Congress or of *Keltia*. In Germany, the question *Celt* or *Kelt* is not settled, and we sometimes find the same scholars using now the one, now the other form. It would seem, however, that the choice depends some on the combination. Thus, for example, *Keltentum* and *Celtomanie* are more common than with *C* and *K* respectively. The titles of the two German periodicals in the very field that concerns us here, the *Zeitschrift für Celtische Philologie* and the *Archiv für Celtische Lexicographie,* may be adduced as testimony in favor of the *C*-form, and we may hold the view of the majority of German scholars, differing with Leibnitz, *o. c.* "*Celtas, vel* (*ut pronuntiari deberet*) *Keltas,*" that the word is in the same class with *Cypern, Cyclus* and *Macedonien* and its *c* should be pronounced *ts*.

It cannot be objected to this conclusion that the native name of the British Celts, *Cymry* and the adjective *Cymric,* are always pronounced with a *k*. The initial consonant in these words, whether spelled with a *C* or a *K* (preferably with the former, though both letters are used indifferently in early Welsh manuscripts) should always be pronounced "hard" because of its position before a "broad" vowel. The word *Cymry* is genuinely Celtic and postulates a **Cambroges,* "the compatroits, or men of the same country."

According to the Dictionary of the Philological Society, the first instance cited of the word *Celt* in English dates from the year 1607, and the first citation of the word *Celtic* is from the year 1656. In this Dictionary, which represents the most recent and highest scholarship applied to lexicography, a decided preference is given to the spelling *C* and the pronunciation *s* of *Celt, Celtic* and their derivatives, celtified, celtish, celtism, celtist, celtization, celtically, celtican, celticism, celtivist, celticity, celticize, celtologist, celtology, celtologue, celtomanie, celtophile, celto-Roman, etc.

One of the strongest arguments for this pronunciation is that the word *Celt* has become as thoroughly anglicized as *Cæsar* and *Cicero*. Whatever may have been the origin of the

word, it undoubtedly entered English from the French *Celte,* which, itself, had developed out of the Latin *Celta.* The analogy of the large number of other words beginning with *c* followed by *e* or *i* which English has taken from the French, of such Greek and Latin proper names as *Circe, Ceres, Cephissus, Cerberus, Alcibiades,* and even of Gaulish names as *Cingetorix, Vercingetorix,* in all of which it is customary, if one wishes to avoid being pedantic, to pronounce the letter *c* as *s,* is strong enough to carry the word *Celt* with them.

The remainder of this article will consist of a rather literal translation of those passages from the works of the Greek and Latin authors, glossaries, inscriptions and coins, ranging from the earliest times to the end of the Merovingian period (middle of the eighth century) in which the word *Celt* or any of its derivatives is found. The translation will be confined to these detached sentences in the order and extent in which they are cited by Dr. Alf. Holder in his epoch-making "Thesaurus of Old-Celtic" (*Alt-Celtischer Sprachschatz,* Leipzig, 1904 and fol.) cols. 888–977.

Herodotus, II, 33 (written between 445 and 443 B. C.): The river Ister (the Danube) rises in the territory of the Celts and near the city of Pyrene (*i. e.,* in the Pyrenees) and it divides Europe in its course. The Celts, however, dwell beyond the pillars of Hercules and border on the lands of the Cynesii (*i. e.,* in southern Portugal), who are the last inhabitants of Europe to the westward. IV, 49 (written between 443 and 432 B. C.): For, the Ister flows across all Europe. It rises in the country of the Celts, who are next to the Cynetae (another name for the Cynesii) and inhabit the remotest parts of western Europe; its course is across Europe and it empties at the borders of Scythia.

Avienus, Ora Maritima, 130–137 (based on sources of the end of the fifth century, B. C.): If one dared steer his boat from the Oestrymnides through the sea that lies in Lycaon's clime, where the air is crisp with cold, he would land on soil once settled by Ligures but now devoid of inhabitants; for, the Celts in long and frequent wars laid waste the lands and expelled the Ligures. . . . (The

Celts were more intimately known in Hellas, from having served as mercenaries in the service of the tyrant Dionysius and other commanders.)

Plato, De Legibus, I, 9, p. 637, D. E.: It is not of drinking, or not drinking, wine at all that I am speaking, but of drunkenness. The question is whether it is better to follow the custom of the Scythians, and Persians, and Carthaginians, and Celts, and Iberians, and Thracians, who are all warlike people, than to follow your own custom (From this it would appear that Plato was familiar with the Celtic and Iberian troops in the pay of the Syracusans).

Xenophon, Hellenica, VII, 1, 20 (speaking of Celtic mercenaries in the service of the tyrant Dionysius, 369, B. C.): Triremes which carried Celts, Iberians and about fifty horsemen. 31: When, then, Archidamus led them on, those few of the enemy who received their attack at the point of the spear, were killed; but as the rest fled they fell, some by the hands of horsemen, others by the Celts.

Scylax, Periplus, 18 (here for the first time, about 356 B. C., the Gauls in Cisalpina are mentioned under the name of Celts): After the Tyrrheni, come the Celts, who were left behind on an expedition (*i. e.,* the remnants of a Gaulish invasion); they extend on the narrow part as far as Adria which is at the inmost recess of the Adriatic. 19: After the Celts, come the Veneti, in whose territory is the Eridanus (the Po).

Ephorus, 4 fr. 38 M: The region of the westerly wind and the setting sun is inhabited by the Celts, while the Scythians occupy the region of the north wind and the bear. These (four) parts are not, however, of equal magnitude, for the territory of the Scythians and the Ethiopians is greater than that of the Indians and the Celts, but each is of about the same size as the corresponding part of the other group. For, the Indians dwell between the summer and the winter rising sun, while the Celts posses the territory from the summer to the winter setting sun, and thus the adjoining parts are of unequal size and the opposite parts are of the same size.

Theopompus, fr. 223 M (quoted by Stephanus Byzantinus): Drilonios is a large city and the most distant of the Celts.

Aristotle, Meteorologica, I, 13, p. 350^{b} 2: The Ister and the Tartessus have their source in the Pyrenees which is a mountain towards the equinoctial west, in Celtica—*Historia animalium*: VIII, 28, p. 606^{b} 2–5: And in many places this difference is to be attributed to the climate. Thus, for example, in Illyria, Thrace and Epirus, the asses are small, but in Scythia and Celtica no asses are born; for the cold in those countries is very severe—*De anim. generatione,* II, 8, p. 748, 22–26: Then again, the ass is a cold animal; hence, because it is naturally impatient of the cold, it cannot be raised in cold regions, as, for example, in Scythia and the neighboring lands, nor among the Celts, who dwell beyond Spain; for that country, too, is cold—*Nicomachean Ethics,* III, 10 p. 1115^{b} 26–29: He, however, is either insane, or has no sense of pain, who fears nothing, neither earthquakes nor floods, as it is said is the case with the Celts.

Eudemius of Rhodes, Ethics, III, 1, 25 p. 1229^{b} 25–30: Hence, we are not to conclude that he who endures terrible things through ignorance is a brave man, as if one were to expose himself in insanity to thunder and lightning. Nor is he a wise man who, knowing the danger, exposes himself to it, in consequence of anger, as the Celts, who take up arms and attack the sea-waves. Generally speaking, barbaric bravery is accompanied with anger.

Aristotle, Politics, II, 9, p. 1269^{b} 23–27: So that, of necessity, in such a state wealth is highly valued, especially if the citizens are governed by their wives, as is the case with all military and warlike nations, except the Celts and a few others who openly approve of pederasty. VII, 2, p. 1324^{b} 9–12: Moreover, in all nations that are able to gratify their ambition, military power is held in esteem, for example among the Scythians, and Persians, and Thracians, and Celts. 17, p. 1336^{a} 15–18: Hence, many barbarian peoples have a custom of plunging their infants in a cold stream; others, as the Celts, clothe them in a light garment only—*Fragments,* 30 (35 Rose), quoted by Diogenes

Laertius (about 200 A. D.), I, 1: Some say that the profession of philosophy began among the barbarians. For, Aristotle in his work on "Magic" and Sotion (about 200 B. C.), in the twenty-third book of his (lost) "Succession of the Philosophers," say that the Persians had their interpreters of dreams, the Babylonians or Assyrians their astrologers, the Indians their naked philosophers, and the CELTS and Galates what they called druids and *Σεμνό-θεοι*. *Fragments,* 564, quoted by Stephanus Byzantinus, *s. v. Γέρμαρα*: Germara, a tribe in CELTICA who do not see the day, as Aristotle tells us in his *De Mirabilibus. Fragments,* 568 (610 Rose), quoted in Plutarch's *Camillus.* 22: The philosopher Aristotle appears to have heard a clear account of the capture of Rome by the CELTS, but he says that it was saved by Lucius; the deliverer of the city was not Lucius, but Marcus Camillus.

Pseudo-Aristotle, De mirabilibus auscultationibus, 50, p. 834ª 6 = *Fragments,* 248, 9 p. 1524ª 22 ff: It is said that CELTIC tin is melted down much more quickly than lead. 85, p. 837ª 7–11: It is said that there is a certain road, called the 'Herculean,' which extends from Italy as far as CELTICA, the CELTO-Ligurians and the Iberians, and that any Greek or native travelling that road is protected by those who dwell along it, so that no harm shall be done him, and if any should be done, the penalty is paid by those in whose territory the wrong was committed. 86, p. 837ª 12–23: It is said that the CELTS possess a poison to which they have given the name 'toxicon,' and it is said that this poison causes death so quickly that when the CELTIC huntsmen have shot a deer or other animal they run up to it and quickly cut away from the body the wounded flesh before the poison has time to penetrate, both to save the food and to keep the carcass from putrifying. They say that an antidote has been found for this poison in oak bark, but, according to others, the antidote is a certain leaf which they call *κορδάκιον*, so called because it has been observed that when a crow has tasted of the poison, and feels the evil effects of it, it makes at once for that leaf, and, as soon as it has swallowed some of it, it is relieved of the pain.

Ptolemaeus Lagida, Historia Alexandri, fr. 2, p. 87 M (*ad a.* 336): the CELTS who live at Adria.

Anyte (*a.* 280–78), in *Anthologia Palatina,* 7, 492: We have departed, Miletus, our dear native land, three maidens, thy countrywomen, since we repulsed the lawless passion of the impious Galates (the Gauls in Asia Minor), and the mighty Mars of the CELTS has driven us to this death. (Compare Hieronymus, *Against Jovinianus,* I, 41, Opp. ed. Vall. Ven. 2 c. 308 E–309 A: Could any one pass over in silence the seven virgins of Miletus, who, when the Gauls were laying waste everything far and wide, that they might suffer no outrage at the hands of the enemy, escaped disgrace by death?)

Callimachus, Hymn to Delos, 171–175 (after the year 272 A. D.): Hereafter shall a common contest arise for us, when those latest born Titans from the extremest west shall raise their barbarous sword and their CELTIC god of war over the realm of Greece and hurl themselves (upon her) (Compare Pausanias, I, 7, 2).

Since the second century, B. C., the Celts find a place beside the Ligures in the legend of the Argonauts.

Apollonius of Rhodes, Argonautics, IV, 601–612: And round about, the unhappy daughters of the Sun, entwined with slender poplars, weep a plaintive lamentation, and the shining tears of amber trickle from their eyes and some, falling on the sand, dry in the sun. But, when the blast of the loud-sounding wind dashes the dark sea-waters high on the bank, the amber tears all flow together into Eridanus' waves in a swelling stream. The CELTS, however, have a legend that the tears which are whirled along in eddies are those that Leto's son, Apollo, shed without number when he came to live among the sacred Hyperboreans. 633–634: (Waters) which spread over the vast marvellous land of the CELTS. 641 ff: Journeying among countless tribes of CELTS and Ligures.

Apollodorus, I, c. 9, § 24, 5: Accordingly, the Argonauts sailed past the tribes of Ligures and CELTS, and were borne through the Sardinian sea, skirting Tyrrhenia until they arrived at Aea, where, as suppliants, they were purified by Circe.

Polybius uses the word *Γαλάται* only when his source of information are Roman writers. When referring to the west, he uses the names Celts and Galates without difference of meaning, and, according to him, there are only Galates, no Celts, along the Danube. I, 6, 4: The Romans waged war on the Etruscans, then on the CELTS, and next on the Samnites. 6: The Romans, having reduced the Etruscans and the Samnites to submission, and having worsted the CELTS in Italy in many battles . . . Having become thoroughly expert in the art of war from their contests with the Samnites and the CELTS . . . All the tribes inhabiting Italy, except the CELTS, were made subject to them (*a. u.* 484). 13, 4: The first expedition of the Romans into Illyria and these (eastern) parts of Europe, as well as their struggles against the CELTS in Italy, took place at about the same time. 17, 4: Accordingly, the Carthaginians levied mercenaries from over sea, many Ligures and CELTS and a still larger number of Iberians, and despatched them all to Sicily. 43, 4 (speaking of the mercenaries in the Carthaginian army): He at once commissioned some officers accompanied by Hannibal to go to the CELTS . . . he sent Alexon to fetch the other mercenaries. 67, 7: In the army were Iberians and CELTS, some Ligures and some from the Balearic Islands, and not a few half-breed Greeks. II, 13, 5: The Romans did not venture, however, at that time to impose conditions or make war on the Carthaginians, because of their fear of the CELTS, who were threatening their own affairs, and because they almost daily expected an attack from them. 6: And so they determined, by pacifying and mollifying Hasdrubal, to attack the CELTS and try conclusions with them, for they were convinced that, so long as they had such men on their flanks, not only would they be unable to keep their control over the tribes in Italy, but even to reckon on safety in their own country. 7: Accordingly, they at once despatched envoys to Hasdrubal with whom they concluded a treaty by which the Carthaginians, without saying anything of the rest of Iberia, engaged not to cross in arms the river that is called Iber. Then the Romans,

without delay, pushed on the war against the Celts in Italy. 17, 3: The chief intercourse of the Etruscans was with the Celts, who were their neighbors, and who, envying them the beauty of their lands, took some slight pretext to gather a large army and drive the Etruscans from the valley of the Po (424 B. C), which they themselves at once took possession of. 4: First, the country lying near the source of the Po was held by the Laiui and the Lebecii; after then, the Insubres settled in the country; they were the largest of those tribes, and, next them, along the river, dwelt the Cenomani. 5: The district along the shores of the Adriatic was occupied by another very ancient tribe called Veneti, in customs and dress not much unlike the Celts, but using a quite different language, 6: about whom the tragic writers have written much and told many wonderful tales. 7: On the other (south) side of the Po, in the Apennine district, first come the Anares and, next them, the Boii settled. After them, towards the Adriatic, come the Lingones, and the last places, the country on the sea-coast is occupied by the Senones. 8–12: These are the most important tribes occupying the above mentioned districts; (9) they lived in unwalled villages and had no permanent buildings; they lived simple lives, made their beds of straw, fed on meat, and followed no pursuits but those of war and farming, without being acquainted with any other science or art whatever. Each man's property, moreover, consisted of flocks and herds and gold, as these were the only things that could easily be carried about at times of difficulty and removed from one place to another as their fancy directed. They made a great point of friendship, for the man who had the largest number of attendants and companions they regarded as the most powerful and formidable among them. 18, 1–4: At first, they did not merely take possession of the territory, but made many of the neighboring peoples subject to them, terrifying them by their recklessness and boldness. Some time afterwards (*a. u.* 364), having defeated the Romans in battle and those who, after the Romans, opposed them, they pursued the fugi-

tives and, in three days after the battle, occupied Rome itself with the exception of the Capitol. But it happened that war broke out between them and the Veneti who were invading their country. Accordingly, they made terms with the Romans to whom they handed over the city and returned to their own country. Subsequently, they were occupied with wars at home. Some of their tribes who lived on the Alps and saw with envy the rich possessions of others were continually gathering their forces and making raids upon them. 6 ff: When, again, thirty years after the taking of the city (*a. u.* 393), the CELTS advanced with a large army as far as Alba, the Romans, surprised by the unexpectedness of the attack and unable to collect their allies' forces, did not venture to lead their legions against them. But when, twelve years later, they invaded in great force, the Romans had become aware of their approach, and, having mustered their allies, they marched out in great spirit, being eager to engage them and make a final desperate attempt. But the Galates, etc. 22, 8: The CELTS had not yet set out from their country. 10: The Romans were anxious to first settle the trouble with the CELTS. 11: Then, with one accord, they gave their attention to the war with the CELTS, convinced that it was to their advantage to come to a decision with them. 23 (*a. u.* 529), 3–5: The kings of the CELTS were obliged to leave behind a portion of their forces to guard their territory, because of their fear of those tribes (the Veneti and Cenomani). They themselves with their main army struck camp and set out boldly, making their march through Etruria, their force consisting of about 50,000 foot, and twenty thousand horse and chariots. As soon as the Romans heard that the CELTS had crossed the Alps, etc. 25, 1: Having made their way into Etruria, the CELTS began their march through the country, devastating fearlessly and without opposition; finally, they took up their march to Rome. 5: The CELTS lit their watch fires and left their cavalry in camp. 7: (The Romans) believed the CELTS had fled. 8: The CELTS rose from their position and fell upon them (the Romans). The struggle was at

first fierce on both sides. 9: At length, the Celts won by superior courage. 10: The first desire of the Celts was to besiege them. 26, 1: (Lucius Aemilius) having been informed that the Celts had entered Etruria and were drawing near Rome. 27, 2 ff: When the Celts had reached Telamon in Etruria, some of their foragers fell in with the advance guard of Gaius and were made prisoners. Under examination by the commander they furnished precise information as to what had taken place; they informed him, besides, that both armies were in the neighborhood, that the Celts were close at hand, and Lucius' forces hard upon their rear. 4: The Celts (cut off by the two hostile armies) were left on the road. 5: Under which (ridge) the Celts had to march. 6–8: At first, the Celts, unaware of the presence of Atilius' forces, but supposing from what was taking place that the cavalry of Aemilius had marched around them in the night, and were preoccupying the vantage points, immediately despatched their cavalry and some of their light infantry to contend with them for the possession of places along the eminence. But they soon learned from a prisoner who was brought in of the presence of Gaius, and then they hurriedly drew up their infantry so as to face two opposite ways, some towards the rear and others towards the front. For they knew that one army was pursuing them, and, judging from the intelligence which had reached them and from what was actually taking place, they expected that they would have to encounter another on their front. 28, 3–6: The Celts, however, stationed on their rear the Alpine tribe called Gaesatae to oppose the enemy from that point where they expected the attack of Aemilius' force, and, behind them, the Insubres; on their front they placed the Taurisci, and the Boii who dwell south of the Po to hold the position opposite that just mentioned, and to await the attack of Gaius. Their waggons and chariots they placed on the extremity of either wing, while the booty was gathered together and placed under a guard on one of the adjacent hills. The result was that the army of the Celts was double-faced and their arrangement not only

effective but also calculated to inspire terror. 10: And Gaius' head was brought to the king of the CELTS 29, 2: Whether the CELTS occupied the most dangerous position. 5–8: The ornaments and clamor of the CELTS terrified them (the Romans). For they had innumerable horns and trumpets, and with these and the shouting of their entire army they made so great and loud a noise, that it seemed that not only the trumpets and voices but even the nearby hills, resounded and gave forth cries. Not less astounding was the appearance and rapid movement of the naked warriors who were in the front of the army, men in the prime of youth and beauty. And all the warriors in the front ranks were richly adorned with golden bracelets and armlets. 30, 1 f: The CELTS in the inner ranks found their cloaks and breeches of great service, but the naked warriors in the front were in great difficulty and distress because of this unexpected mode of attack (of the Romans). 9: The infantry of the CELTS were cut to pieces on the field of battle, and their horse turned in flight. 31, 1 f: Forty thousand CELTS were slain and no fewer than ten thousand were taken prisoners, among whom was one of their kings, Concolitanus. The other king, Aneroestos, fled with a few followers to a certain place where he put an end to his own life and that of his relatives. 7: In this way the most important invasion of the CELTS was repelled. 8: The Romans hoped to be able to entirely expel the CELTS from the country along the Po, and, accordingly, great preparations were made and the appointed consuls, Quintus Fulvius and Titus Manlius were sent out with their legions against the CELTS (*a. u.* 530). 32, 1: Publius Furius and Gaius Flaminius again invaded CELTICA (*a. u.* 531), marching through the lands of the Anares, who dwell not far from Marseilles. 7: The Romans determined to avail themselves of the forces of the allied CELTS. 9: Finally, they themselves (the Romans) remained behind on this side of the river, and sending the CELTS who were with them to the other side, they pulled up the bridges over the stream. 33, 4: They attacked the CELTS full in front in regular battle. 5: They made the CELTS help-

less, by preventing them from fighting with broadswords. 34, 1: The next year (*a. u.* 532), embassies came from the Celts seeking peace and promising to do everything, etc. 7: When the Celts heard of the presence of the enemy, they raised the siege and came out to meet them and give battle. 15: The Celts, encouraged by their success, held their ground courageously, but after a while, they turned and fled to the mountainous districts. 35, 2: In this way, the war with the Celts came to an end. 36, 1 (*a. u.* 533): Hasdrubal was assassinated, one night, in his own lodgings by a certain Celt for some private wrong. III, 2, 6: Acquiring a supremacy over the Iberians and the Celts. 34, 1: Hannibal waited for the messengers who had been sent to him from the Celts. 4: He took care to send messengers with unlimited promises to the chiefs of the Celts, whether dwelling south of the Alps or actually in the mountains. 5–6: To reach the places just mentioned and to avail himself of the support and co-operation of the Celts in the proposed undertaking. His messengers returned with the news that the Celts were willing and expecting him, and that the passage of the Alps, though exceedingly difficult and toilsome, etc. 8: He hinted at the fertility of the country to which they (Hannibal's soldiers) would come and the good will and active alliance of the Celts. 37, 9: The country around Narbonne and thence as far as the Pyrenees already mentioned, is the district which the Celts possess. 39, 4: From the Pyrenees, which separate the Iberians from the Celts. 40, 1: Hannibal, greatly alarmed at the impregnable positions occupied by the Celts. 41, 1: Such was the state of affairs concerning the Celts from the beginning until the arrival of Hannibal among them. 6 fl: Owing to the unevenness of the country and the number of tribes of Celts intervening. But, contrary to expectations, Hannibal won over the Celts, partly by bribes and partly by force. 9: Joining with them as leaders and supports some Celts (= Livy's "Gaulish auxiliaries," XXI, 26, 5), who happened to be serving as mercenaries among the Marseillais. 43, 12: While the Celts, both by reason

of their disorder and the unexpectedness of what had taken place, turned and were put to flight. 44, 9: When the CELTS had spoken thus, they withdrew. 45, 2: The Romans and the CELTS lost a hundred and forty horsemen. 47, 3: The Rhone flows, for the most part, through a deep valley, where, to the north, live the Ardues (*sic.* Read, Aedui) a CELTIC tribe, while it is walled in on the south by the northern slopes of the Alps. 48, 6: For, they (some historians) do not tell that not only once or twice before Hannibal came, but in very recent times, the CELTS who lived along the Rhone crossed the Alps with numerous forces and fought battles with the Romans who were allied with the CELTS occupying the plains along the Po. 60, 11: According to their original purpose, the remaining mass of CELTS inhabiting these plains (of the Po) were anxious to join the Carthaginians. 12: And some of them (the Celts) were even compelled to serve with the Romans. 66, 7: For, no sooner had he (Hannibal) gained the advantage than all the CELTS in the vicinity hastened, according to their original engagement, to proclaim themselves his friends, to furnish him with provisions and to join the Carthaginian army. 67, 1: While the CELTS who were serving in the Roman army, seeing that the prospect of the Carthaginians looked the brighter, conspired and set upon a time for carrying out their plans, waiting in their several tents, etc. 8: The CELTS in the neighborhood had long been unfavorably disposed towards them (the Romans). 68, 8: While the numerous CELTS who inhabited the plains, excited by the good prospects of the Carthaginians, provided their army with supplies in abundance and were ready to take part with Hannibal's troops in every undertaking and danger. 10: They (the Romans) attributed it (their defeat) to the treacherous neglect on the part of the CELTS, which they concluded from their recent revolt. 69, 5–7: But afterwards, Hannibal found out that certain CELTS who lived between the Po and the Trebbia were sending messages to the Romans, believing that in this way they would secure safety for themselves from both sides. He accordingly despatched

two thousand infantry and a thousand Celtic and Numidian cavalry with orders to devastate their country. This order was executed and the Romans took possession of great booty; then, straitway, the Celts appeared at the Roman palisade beseeching their aid. 9: The Celts and Numidians fled and found a place of safety in their own camp. 11: After that skirmish, the Celts again retreated and sought the protection of their own camp. 70, 4: When the Celts would be idle and forced to remain inactive, their fickleness would not allow them to remain faithful to the Carthaginians, but they would turn against them once more. 9: Hannibal, wishing to avail himself first of the fresh spirit of the Celts. 71, 2: Because the Celts invariably set their ambuscades in such places (*i. e.*, in the woods). 72, 8 f.: Hannibal drew up his infantry, consisting of about twenty thousand Iberians, Celts and Libyans, in one long line, while the cavalry, amounting to more than ten thousand, including the Celtic allies, he divided and stationed on either wing. 74, 4: Those in the front ranks, hard pressed, defeated the Celts and a division of the Libyans, and, after killing a large number of them, broke through the Carthaginian line. 10: For, it happened that the loss of the Iberians and Libyans had been slight, the heaviest having fallen on the Celts. 75, 2: All the Celts had gone over to their (the Carthaginian) side. 77, 3: Hannibal went into winter quarters in Celtica. 78, 2: The lawlessness of the Celts, who were restless and contentious. 5: Seeing that the Celts were discontented at the length of time that the war dragged on within their borders, and were eagerly anxious for an engagement, on the pretence of hatred for Rome, but, much more from hopes of booty. 79, 3 ff: Behind these he (Hannibal) placed the Celts, and last of all the cavalry. He entrusted the charge of the rear guard to his brother Mago, that he might see to the security of all, but especially to watch the impatience of the Celts and their aversion to hard labor, in order that, if they should show a lack of endurance and should attempt to turn back, he might check them by means of the cavalry and force

them on. 6–8: But the CELTS suffered greatly on their march through the deep marshes which had been disturbed and trampled on, and, unaccustomed to all such pain and toil, they bore the fatigue with impatience and were soon exhausted, while they were prevented from turning back by the cavalry in their rear. All, however, suffered severely, especially because they had had no sleep for four continuous nights and three days while they marched over a road that was under water. But the CELTS suffered most of all and lost most men. 83, 4: Hannibal, by a détour, deployed his cavalry and CELTS into one line under cover of the hills on the left. 84, 6: Flaminius fell in with a company of CELTS and was killed. 85, 5: In all, fifteen hundred were killed, most of whom were CELTS. 93, 10: The Iberians and CELTS bringing up the rear. 106, 6: The Senate sent the Praetor, Lucius Postumius, as commander of a legion into Galatia (= Gallia Cisalpina), with instructions to affect a diversion with the CELTS who were campaigning with Hannibal. 113, 7 (*a. u.* 536): Close to the river, on his left wing, he (Hannibal) stationed the Iberian and CELTIC horse opposite the Roman cavalry; and, next to them, half the heavy-armed Libyan infantry; and, next in order, the Iberian and CELTIC foot. 8: He advanced with the central brigade of Iberians and CELTS. 9: He aimed to engage first with the Iberians and CELTS. 114, 2: The shields of the Iberians and CELTS were about the same size, but they were differently arranged. 4: Of the naked CELTS. 115, 2: But, as soon as the Iberian and CELTIC cavalry on the left got at the Romans. 5: For a short time, the lines of Iberians and CELTS held their ground and fought the Romans gallantly. 6: The CELTS had been drawn up in a thin line. 7: For, the centre, where the CELTS had been stationed on the arc of the crescent, advanced much before the wings, the curve of the crescent being towards the enemy. 11: As the Romans were pursuing the CELTS. 117, 6: Of those who fell on Hannibal's side, four thousand were CELTS. 118, 6: It (the Roman army in Gaul) was utterly annihilated by the CELTS. VII, 9, 6: All the cities

and tribes in Italy, CELTIA (but in III, 59, 7 Polybius uses *Γαλατία* to mean *Gallia omnis*) and Liguria with whom we are on friendly terms. 7: Of all the tribes and cities in Italy, CELTIA and Liguria. VIII, 32, 1: He (Hannibal) detached two thousand CELTS, and, having divided them into three companies, he assigned two of the young men who were managing the affair to each company. 4: But he (Hannibal) directed the Carthaginian and CELTIC officers to kill all the Romans they met. 9: Some of them (the Romans) fell in with the Carthaginians, others with the CELTS. XI, 3, 1: The Romans slaughtered a number of the CELTS like victims as they lay asleep in their beds stupefied with drink. 3: In the battle, not less than ten thousand were killed, taking Carthaginians and CELTS together. 19, 4: For, Hannibal had (in his army) Libyans, Iberians, Ligurians, CELTS, Phoenicians, Italians and Greeks, who had naturally nothing in common, neither laws, nor customs, nor language. XII, 28[a], 3 ff: At any rate, he (Timaeus) mentions the great expense and labor he went to in collecting records from Assyria and in enquiring closely into the customs of the Ligures, CELTS, and Iberians, so that he could not have himself expected to be believed in his account of them. One would like to ask the historian which of the two he thinks requires more expense and labor,—to remain at home and collect records and investigate the customs of the Ligurians and CELTS, or to obtain personal experience of all the tribes possible, and see with one's own eyes. XV, 11, 1 (*a. u.* 552): Hannibal placed the elephants, which numbered more than eighty, in the van of the whole army. Next, he stationed his mercenaries, of whom there were about twelve thousand, consisting of Ligurians, CELTS, Baliarians and Mauretani. XVIII (XVII), 11, 2: Because of fear of the CELTS. XXXIV, 10, 1: The rivers Illeberis and Ruscinus which flow past some cities of the same name inhabited by CELTS—*Fragments,* 20, p. 1390 (Hultsch) quoted by Suidas, *sub v.* *ἐξησθενηκότας*: The CELTS, seeing the Romans prepared to fight, and thinking that their bodies were so

weakened by hunger that they had chosen the quickest kind of death.

Apollodorus, Chron. 4, quoted by Stephanus Byzantinus, fr. 59 M: Aeria is a Celtic city, as Apollodorus says in the IVth Book of his "Chronicles." 60: The Aedui were allies of the Romans in Celtic Gaul, according to Apollodorus, "Chronicles," Bk. IV, 62: The Arverni, the most warlike tribes of the Galates of Celtica. Apollodorus, in the IVth Book of his "Chronicles", speaks of the Arverni of the Celts.

Nicander, quoted by Tertullian, *De Anima,* 57, p. 393, 17 R: For, the Nasamones consult private oracles by making prolonged visits to the tombs of their relatives, as is told by Heraclides, or Nymphodorus or Herodotus, and, as Nicander affirms, the Celts, for the same purpose, pass the night at the tombs of their brave men.

Eudoxus of Rhodes, quoted by Apollonius, *Historia mirabil.* c. 24: Eudoxus of Rhodes, in his work on Celtica, says that there is a certain people who do not see by day, but by night.

Artemidorus, quoted by Stephanus Byzantinus, p. 20, 7: The Agnotes are a tribe in Celtica near the ocean, according to Artemidorus. p. 436, 18: Mastramela is a city and a marshy lake in Celtica. Artemidorus in the "Epitome of the Eleven Books", p. 608, 6: Tauroeis, is a Celtic colony of the Marseillais (of the Phocaeans. *cf.* Strabo, 4, p. 184). Artemidorus, in the 1st Book of his "Geography", says that it was a ship with the figure-head of a bull that carried over the founders of the city who were castaways from the fleet of the Phocaeans, and, having reached that place, they called their city after the ensign of the ship, the nation Tauroentii.

Pseudo-Scymnus of Chios, 165–169: (Tartessus), a famous city, produces tin which is carried down the river from Celtica, and gold and copper in abundance. Then comes the land called Celtica extending as far as the sea that lies near Sardinia, and this is the largest nation towards the west. 173 f: That region that extends from the west wind to the summer setting-sun the Celts inhabit, but that to the

north, the Scythians. 176–177: The Celts, on the other hand, dwell beneath the equinoctial and summer setting-sun, as they say. 183–195: The Celts practice the Grecian manners, having friendly relations with the Greeks through those who have dwelt abroad and enjoyed their hospitality. They conduct their assemblies with music, which they cultivate as a means to civilization (*cf.* Diodorus II, 47, 2: This god (Apollo) they (the Hyperboreans) sing the praises of continually during the day in hymns, and they honor him especially. 4: They have a language of their own and are most friendly disposed towards the Greeks). At the very end of their region stands the so-called North Pole, which is very high and raises its head over the waving ocean. The lands nearest the Pole are occupied by those Celts who are furthest away, the Enetoi, descendants of the Istrians, who extend inland as far as the Adriatic. It is said that it is thence that the Ister begins its course. 777: The Ister is doubtless known as far as Celtica.

Parthenius eroticus, 8: (Aristodemus of Nysa tells the story in the 1st Book of his "Histories," except that he changes the names, calling Herippe, Euthymia, and the barbarian Cavarus). At the time when the Galates were making their incursions into Ioniá and were laying waste the cities, the festival of the Thesmophoria was being celebrated in Miletus and the women had gathered together in the temple which was removed some little distance from the city. A band which had broken from the barbarian army reached Miletus and by a sudden attack seized the women, some of whom were at once ransomed for large sums of silver and gold, but the others, whom the barbarians claimed as their own, were carried off, and amongst them was Herippe, wife of Xantus, a man of the highest character and of the noblest family in Miletus; and she left behind a boy two years old. Now, Xantus felt much sorrow at her loss, and having converted a large portion of his wealth into gold, he took two thousand pieces of gold with him and went first to Italy, whence he was accompanied by certain friends to Marseilles and thence to

CELTICA. When he had come to the house where his wife was living with the man who happened to be one of the most highly esteemed among the CELTS, he asked to be entertained and, without hesitation, he was received most hospitably. As he went in, he saw his wife, and she threw her arms about him and embraced him lovingly. As soon as the CELT appeared, Herippe related to him her husband's wanderings, and that he had come to pay a ransom for her release. The barbarian admired Xanthus' spirit, and at once, calling together his nearest relatives, he prepared a party and received him as his guest. While they drank, he made the woman sit on the same couch with her husband at the table and asked, through an interpreter, what sum of money had been gathered together; when he said that he had about a thousand pieces of gold, the barbarian ordered the sum to be divided into four portions, and three of them to be put aside for Xantus, his wife and his child, and to leave the remainder as the ransom for the woman. When they had gone to rest, Herippe found much fault with her husband because he had not the amount of gold that he had promised the barbarian, and she said that he would be in danger of his life if he failed to stand by his promise. But Xantus replied that he had hidden away in his servant's boots another thousand pieces, since he had not expected to find any barbarian so just but that he would have need of a heavy ransom. The next day, the woman made known to the CELT the great amount of gold, and urged him to put Xantus to death, saying that she much preferred him to her country and her son, and that she utterly loathed Xantus. This talk did not please the barbarian, and he had a mind to punish her. As Xantus was ready to depart, the CELT accompanied him in the friendliest way and conducted Herippe. When they reached the borders of the country of the CELTS, the barbarian said that he wished to offer sacrifice before they separated, and the victim having been brought up, he bade Herippe assist, and when she had taken hold, as she was accustomed to do on such occasions, he drew his sword and struck her

and cut off her head, and he asked Xantus not bear him any ill, telling him of her treachery, and he handed over to him all the gold to take with him. 30: It is told how Hercules, when he was driving Geryon's oxen from Erytheia, wandered across the country of the CELTS. And he reached Bretannus, whose daughter CELTINE fell in love with Hercules. She hid his cattle and refused to give them up, unless he would first consent to be united with her. Hercules, eager to recover the oxen, but much more because he was struck by the girl's beauty, consented, and, in the course of time, a son was born to them named CELTUS, from whom we are to suppose the CELTS are called. (cf. Herodotus, IV, 8–10.)

Scholiast, Homer, Odyssey, 208: When he (Phaethon) fell with the divine flash on Eridanus' stream and was destroyed, his sisters, who were near at hand near the CELTIC sea, bewailed him unceasingly night and day.

Eustathius, to *Homer, Iliad,* Z, 219, p. 1139, 57 (according to Mommsen this passage is probably from Poseidonius): The third (trumpet), that of the Galates, is formed by casting . . . it has a sharp sound, and is called *κάρυξ* by the CELTS.

Cæsar, Gallic War, I, 1, 1: All Gaul is divided into three parts, of which the Belgae inhabit one, the Aquitani the other, and the third is inhabited by those who, in their own language are called CELTS, in ours (*scil.* the Roman) Gauls. 2: All these differ from each other in language, customs and laws. The Garonne separates the Gauls from the Aquitani, while the Marne and the Seine separate them from the Belgae.

Pseudo-Aristotle, De Mundo, 3, p. 398^{b} 8–14: Then, little by little, beyond the Scythians and CELTICA, the ocean holds together the inhabited world at the Galatic gulf and the columns of Hercules which we have already spoken of. Outside these pillars, the ocean flows around the earth. Nevertheless, out in that ocean are situated two very vast islands called British, namely Albion and Ierne (Ireland), larger than any we have yet described, lying beyond the CELTS.

Crinagoras, Anthologia Palatina, 9, 283. 1–4: Ye Pyrenees, and ye deep-valed Alps which face the mouth of the Rhine, ye were witnesses of the rays which Germanicus flashed, lightening many battles for the CELTS.

Diodorus, I, 4, 7: Up to the beginning of the war between the Romans and the CELTS, which was brought to a successful termination by Gaius Julius Cæsar who subdued most of the most warlike tribes of CELTS and who, because of his deeds, was proclaimed a god. 5, 1: And from the first Olympiad to the beginning of the CELTIC war, which I have made the end of my history, there are seven hundred and thirty years. II, 47, 1: Hecataeus and others say that in the ocean, on the other side of CELTICA, is an island that is not smaller than Sicily. IV, 19, 1: Hercules gave over the rule of the Iberians to the noblest of the country, and he himself with his army arrived in CELTICA, which he marched through and broke up the lawless practices of the natives, especially the murder of strangers. Because of the great multitude of men of all nations who willingly shared in his expedition, he founded a very great city, which, because of his many wanderings on this expedition, he called Alesia. 2: He allowed, also, many of the natives to settle in the city, and, since these soon became powerful through their number, the whole population became wild and barbarous. Even in our time, the CELTS regarded this city as the heart and metropolis of all CELTICA. It remained free and was never conquered until finally Gaius Julius Cæsar took it by storm and made it and all the CELTS subject to the Romans. 3: Hercules continued his journey from CELTICA to Italy, and, on his way across the Alps, he smoothed the roughness of the way and the impassable places, so that the road was practicable for armies and beasts of burden. 4: The wild tribes who inhabited the mountain, and who were in the habit of plundering and killing those who travelled through those impassable places, he subdued and the leaders of their lawlessness were put to death. Thus he (Hercules) made the way safe for future travellers. When he had crossed the Alps and the plains of what now is called Gaul, he con-

tinued his journey through Liguria. 56, 4 (from Timaeus): The Celts who dwell by the ocean worship the Dioscuri most of all the gods. According to tradition handed down from ancient times, these gods came to them from the ocean. V, 24, 1: It is said that once there ruled in Celtica a famous man, who had a daughter of uncommon stature and far surpassing others in beauty. So proud was she of her bodily strength and wonderful beauty, that she rejected the hand of every suitor, and believed that no one was worthy of her. 2: When Hercules came into Celtica, after his expedition against Geryon, and built the city of Alesia therein, she saw him and wondered at his excellence and strength of body, and with all eagerness she agreed, with the consent of her parents, to a union with him. 3: She bore Hercules a son who was named Galates, etc. 25, 5: Many other navigable rivers flow through Celtica, about which it would be too long to write. Most of these rivers freeze over and form natural bridges, but since the ice is extremely smooth and travellers are in danger of slipping on it, they strew straw on the ice and then there is no danger in crossing. 27, 4: There is a curious practice of the Celts of the upper country in respect of the sacred precincts of their gods: in the temples and religious places which one finds scattered here and there in the land are piles of gold thrown on the ground and consecrated to the gods, and none of the natives dares touch it, because of their superstition, although the Celts are exceedingly fond of money. 32, 1: It is necessary to make a distinction here that is not observed by many. Those who live above Marseilles in the interior and those who live on the Alps and this side of the Pyrenees are called Celts; while those who live above this part of Celtica, in the country towards the south (reading νότον; Niebuhr, however, reads ἄρκτον, the north) and along the coast and the Hercynian mountains, as well as all those who occupy the expanse as far as Scythia, are called Galates. (What follows is from Poseidonius). But the Romans have included all these nations under one general name, calling them all with-

out distinction Galates (Lat. *Galli*). 33, 1: Concerning the Celts . . . The Iberians and the Celts (*vd. sub Celt-iberes,* below). 38, 5: Much tin is also brought over from the island of Britain to the opposite coast of Gaul where merchants receive it and load their horses with it and bring it through the interior of Celtica to the Marseillais and the city of Narbonne. XII, 26, 4 (*anno* 442 B. C.): There was peace besides among the peoples inhabiting Italy and Celtica and Iberia and almost all the rest of the inhabited world. XIV, 113, 1: The Celts who lived across the Alps, having passed in large bands through the defiles of the mountains, invaded the country situated between the Apennines and the Alps, and drove out the Etruscans who inhabited it. 3: The Celts divided the land among themselves according to tribe, and those who were called Senones received as their part the most distant crest of the mountains along the sea. 4: The Roman Commons sent deputies into Etruria to make a careful examination of the movements of the Celts. 6: As soon as the Celts heard of the matter, they sent envoys to Rome to demand the surrender of the deputy who had unjustly begun hostilities. 7: To induce the envoys of the Celts . . . 114, 1: The envoys of the Celts having returned to their camp . . . (when the tribunes heard of) the approach of the Celts . . . (informed of the approach) of the Galates . . . 3: But the Celts were drawn up in a thin line and, whether by chance or by design, they had placed their best men on the hills. 4: At the same time, the trumpets on both sides gave the signal, and the armies, with loud shouts, came to close quarters. The picked men of the Celts, who were opposed to the weakest of the Romans, drove them easily from the hills . . . 5: Their ranks were thrown into disorder and they fled, while the Celts pressed them closely and struck them down . . . The Celts cut down the hindmost. 115, 1: Although the Celts had slaughtered so very many on the banks of the river, they did not stop in their eagerness for blood, but shot at those who were swimming, and, because of the crowds that were in the river and the great

number of missiles fired at them, they did not fail to reach their mark. 5 f: For, the first day (after the battle) the Celts spent in cutting off the heads of the dead, according to their native custom. 116, 3: Because of the fact that the Celts were encamped with heavy forces about the city. 4: To make a sortie against the Celts. 5: But the Celts noticed the fresh traces, which showed that some one had climbed up, and they decided to climb by the same rock during the night . . . and some of the Celts succeeded in reaching the summit, etc. 117, 6: Those of the Celts who had served in Iapygia, turned back through Roman territory, and, shortly after, they were ambushed by Cerians and completely destroyed on the Trausiun plain (*i. e.*, Pisaurum). XV, 70, 1: Two thousand Celts and Iberians sailed from Sicily for Corinth; they had been sent by the tyrant Dionysius as auxiliaries for the Lacedemonians, with pay for five months. XVI, 73, 3: They (the Carthaginians) procured a large sum of money with which they levied Iberians, Celts and Ligures as mercenaries. 94, 3 (Pausanias) with a Celtic sword concealed under his garments. XX, 64, 2 (*anno* 307): Agathocles still had left six thousand Greeks and these with an equal number of Celts, Samnites and Etruscans constituted his infantry. XXIII, 21 (*anno* 251 B. C.): But, since traders had brought to the camp a large quantity of wine, the Celts became drunk and uproar and disorder spread among them. The Roman consul Caecilius attacked them suddenly and won a complete victory and took possession of sixty elephants which he sent to Rome, where they were an object of general wonder. XXV, 2, 2 (*a.* 241–237): The foreign troops who served in the Carthaginian army were Iberians, Celts, men from the Balearic islands, Liby-Phoenicians, Ligurians and half-Greek slaves who had revolted. XXV, 9 (*a.* 238–230): The Celts were many times more numerous than the rest and, highly conceited because of their strength and courage, they regarded the enemy with contempt. XXV, 10, 1 (*anno* 230): Hamilcar made war on the Iberians and Tartessians as well as on Istolatius, the general of the Celts, and his brother. He

put them all to death, among them the two brothers and many other distinguished chiefs. XXV, 13 (*anno* 225): The CELTS, having united with the Galates for the war against the Romans, mustered a host of two hundred thousand men and won the first battle; they were victorious in the second assault also and killed one of the Roman consuls . . . Aemilius raided the territory of the Galates and the CELTS, and took possession of many cities and strongholds and filled Rome with their great spoils. Ch. 14 (*a.* 225): Hieron, king of Syracuse, provided the Romans with wheat during the CELTIC war. XXX, 21, 3: Alexander's character was far from being like that of Perseus. For, Alexander, by a magnanimity that was adapted to the greatness of his enterprises, gained an empire. But Perseus, by his pettiness, estranged the CELTS and, by other similar blunders, ruined a great and ancient kingdom.

Strabo, I, 1, 13, p. 7: In small distances, a little deviation north or south does not make much difference, but in the whole circle of the inhabited earth, the north extends to the utmost confines of Scythia or CELTICA. 17, p. 10: As in their (the Romans') war against the Germans and the CELTS, the barbarians took advantage of their position in marshes, woods and inaccessible deserts, deceiving the enemy, who were ignorant of the land, as to the location of different places, concealing the roads and the supplies of food and other necessaries. 2, 27, p. 33: But, afterwards, becoming acquainted with these towards the west, they (the ancient Greeks) called them CELTS and Iberians, or by combining the names, CELTIBERIANS and CELTOSCYTHIANS, thus ignorantly uniting under one name various distinct peoples. 28, p. 34: Ephorus, in his treatise on Europe, likewise shows us the opinion of the ancients respecting Ethiopia. He says that if the celestial and terrestrial sphere were divided into four parts, the Indians would possess that towards the east, the Ethiopians that towards the south, the CELTS towards the west, and the Scythians towards the north. 4, 3, p. 63: The length of Britain itself is about the same as that of CELTICA, which

extends opposite to it. It is not greater than five thousand stadia in length, and its extremities are as far apart as those of the opposite continent . . . Pytheas says that Kent is some days' sail from CELTICA. 5, p. 64: . . . For all these (headlands and islands) lie to the north and belong to CELTICA, not to Iberia; this seems then to be only an invention of Pytheas. II, 1, 12, p. 71–72: Hipparchus states that the distance from Byzantium and the Dnieper is 3,700 stadia, and that there will be a like distance between Marseilles and the latitude of the Dnieper, which would be the latitude of that part of CELTICA next the ocean; for, on proceeding that many stadia, one reaches the ocean. 13, p. 72: There will remain a distance of 25,200 stadia from the parallel that separates the torrid from the temperate zone to that of the Dnieper and that part of CELTICA next the ocean. For, it is said that the farthest voyages now made from CELTICA northwards are to Ierne (Ireland), which lies beyond Britain and barely sustains life on account of its excessive cold. . . .Ierne is supposed to be not more than 5,000 stadia distant from CELTICA, so that the whole breadth of the inhabited earth would be estimated at about 30,000 stadia, or a little more. 16, p. 73: Can one find such fertility as this (in the east) in the lands near the Dnieper, or in that part of CELTICA that lies next the ocean, where the vine either does not grow at all, or does not bring its fruit to perfection? P. 74: (To compare them with) those parts near the Dnieper and those districts inhabited by the most distant CELTS. For, they are not under so low a climate as Amisus, Sinope, Byzantium and Marseilles, which are generally held to be 3,700 stadia south of the Dnieper and CELTICA. 17, p. 74 (from Hipparchus): Consequently, they (Bactria and Aria) will be removed and placed 8,800 stadia north of the Dnieper and CELTICA; for this is the distance that the equator is south of the parallel of latitude which separates the torrid from the temperate zone, which, we say, is better drawn through the Cinnamon country. We have demonstrated that the regions that are not more than 5,000 stadia north of CELTICA, that is as far as Ierne,

are scarcely habitable. Their reasoning, however, would represent another habitable circle, even 3,800 stadia north of Ierne. P. 75: (That part of Bactriana next the Caucasus) 8,800 stadia north of CELTICA and the Dnieper. 18, p. 75: Hipparchus says that at the Dnieper and in CELTICA there is one continued dim sunlight during the whole of the summer nights from sunset to sunrise, but, at the winter solstice, the most the sun rises above the horizon is nine cubits. It is much more striking in regions distant 6,300 stadia from Marseilles (which region he supposes to be peopled by CELTS, but I believe they are Britons, and 2,500 stadia north of CELTICA). 41, p. 93: I shall only remark now that both Timosthenes and Eratosthenes, as well as those who preceded them, were quite ignorant of Iberia and CELTICA, and knew even a thousand times less about Germany, Britain and the country of the Getae and Bastarnae. II, 2, 1, p. 97: As if he (Polybius) were to arrange the zones according to the different nations inhabiting them, calling one the Ethiopian, another the Scythian and CELTIC, and a third the intermediate zone. 5, 8, p. 115: Navigators say that the longest passage by sea from CELTICA to Libya is, from the Galatic Gulf, 5,000 stadia. 19, p. 122: It (the Mediterranean) is bounded on the right hand by the shores of Libya as far as Carthage, and on the other by the shores of Iberia and CELTICA as far as Narbonne and Marseilles, thence by the Ligurian shore, and, finally, by the coast of Italy as far as the Strait of Sicily. 27, p. 127: The shape of Iberia resembles the hide of an ox, the parts corresponding to the neck projecting towards CELTICA which adjoins it. These are the eastern portions and on this side lies the chain of mountains called Pyrenees. 28, p. 128: Next this (Iberia) on the east is CELTICA, which extends as far as the Rhine. It is washed on its northern side by the whole course of the British channel, for this island (Britain) lies opposite and parallel to it throughout its length, which is as much as 5,000 stadia. It is bounded on the east by the river Rhine, whose course is parallel to the Pyrenees; its southern part is bounded by the Alps commencing from

the Rhine and by that part of our sea (the Mediterranean) where the so-called Galatic Gulf (of Lyons) extends, on which are situated the far-famed cities of Marseilles and Narbonne. Right opposite to this gulf, facing the other way, lies another gulf, likewise called Galatic (Bay of Biscay), looking towards the north and Britain. It is here that the breadth of CELTICA is narrowest; it contracts into an isthmus of less than 3,000 stadia, but more than 2,000. Within this region is a mountain-ridge at right angles to the Pyrenees, called Mount Cemmenus (Cevennes); it extends as far as the central plains of the CELTS. The Alps, which are a very lofty range of mountains, form a curved line whose convex side is turned towards the above mentioned plains of CELTICA and Mount Cemmenus, and its concave side towards Liguria and Italy. Of the many tribes who inhabit this mountain range, all, with the exception of the Ligurians, are CELTIC. 30, p. 128: After Italy and CELTICA, the rest of Europe extends towards the east, and is divided into two parts by the Danube. III, 1, 3, p. 137: This range (the Pyrenees) extends in an unbroken line from south to north and divides CELTICA from Iberia. The breadth of both CELTICA and Iberia is irregular, the narrowest part in both being the strip of land along the Pyrenees from our sea (the Mediterranean) to the ocean, especially on either side of the mountain; this brings it about that there are gulfs both on the ocean side, and also on the side of the Mediterranean. The greatest of these bays are the CELTIC, which are also denominated the Galatic gulfs, and they make that isthmus (of Gaul) narrower than the Iberian. 2, 11, p. 148: The idea that the northern parts of Iberia are more accessible to CELTICA, than to proceed thither by sea, and other similar statements on the authority of Pytheas. III, 3, 7, p. 155: They make use of wooden (ξυλίνοις Friedemann; χηλίνοις 'plaited,' Meineke; κηρίνοις 'waxen,' codices) vessels like the CELTS. III, 4, 5, p. 158: The CELTS, now called CELTIBERIANS and Berones. 8, p. 159: This (Emporium) is a colony of the Marseillais, and it is about forty stadia distant from the Pyrenees and the

borders of Iberia and CELTICA. 10, p. 161: This constitutes the whole coast-line from the Pillars to the dividing line of the Iberians and the CELTS. 11, p. 162: The CELTIC (side of the Pyrenees) is bare of trees; in the midst are enclosed valleys admirably fitted for habitation. 12, p. 162: The Berones are neighbors of the Conian Cantabrians, and they, too, owe their origin to the CELTIC expedition. 16, p. 164: Unless one thinks that it will add to the pleasure of life to wash themselves and their wives in stale urine kept in tanks, and to rinse their teeth with it, as is said to be the custom with the Cantabrians and their neighbors. This practice and that of sleeping on the ground is common to the Iberians and the CELTS. 17, p. 165 . . . These feelings (of recklessness, cruelty) are common to the CELTIC tribes, and to the Thracians and Scythians, likewise their ideas of bravery both of their men and of their women. IV, 1, 1, p. 176: Next in order, comes CELTICA beyond the Alps, the general outline of which has already been sketched; we have now to describe it in greater detail. Some divide it into three parts, calling their inhabitants Aquitanians, Belgians and CELTS (*i. e.*, *Κέλται*, a form built on Cæsar's *Celtae*). The Aquitanians differ completely from the others, not only in their language, but also in their physical characteristics, and resemble the Iberians more than the Galates. The others are Galates in appearance, but they do not all speak the same language, some of them differing slightly in speech. They differ, too, a little in their form of government and mode of life. The dwellers near the Pyrenees, bounded by the Cevennes, are called Aquitanians and CELTS. For, it has been remarked that this CELTICA is bounded on the west by the range of Pyrenees, which extend to either sea, both the inner and the outer (p. 177); on the east the boundary is the Rhine, whose course is parallel to the Pyrenees; on the north it is enclosed by the ocean, from the northern headlands of the Pyrenees as far as the mouth of the Rhine; on the opposite side it is bounded by the sea of Marseilles and Narbonne and the Alps from Liguria as far as the sources of the Rhine. At right angles to the

Pyrenees are the Cevennes, traversing the plains and extending over about 2,000 stadia until they terminate in the middle near Lyons. The people who inhabit the northern portions of the Pyrenees and as far as the Cevennes extending towards the ocean and bounded by the river Garonne, they call Aquitanians; and CELTS, the inhabitants of the other parts, also towards the sea of Marseilles and Narbonne and touching a part of the Alpine chain; and Belgians, the rest who dwell along the ocean as far as the mouth of the Rhine, and some who dwell by the Rhine and the Alps. This was the division adopted by the divine Cæsar. But Augustus Cæsar, when making four grand divisions of the country, assigned the CELTS to the province of Narbonne, the Aquitanians he left the same as Julius Cæsar, but he added fourteen nations of those who dwell between the Garonne and the Loire. The rest he divided into two parts, assigning the district extending as far as the upper parts of the Rhine to the territory of Lyons, and the other to the Belgians. 2, p. 178: What we have said applies, in the main, to the whole of farther CELTICA. We shall now speak in detail of each of the four divisions, of which we have, thus far, spoken only summarily. 3, p. 178: Some, however, hold that the boundary of CELTICA is the spot where the Trophies of Pompey stand. 11, p. 185: The third (river) is the Sulgas which unites with the Rhone near the city of Vindalum, where Gnaeus Ahenobarbus in a great battle routed many myriads of CELTS. . . . At the point where the Isère and the Rhone unite near the Cevennes, Quintus Fabius Maximus Aemilianus, with not more than 30,000 men, destroyed 200,000 CELTS, and there he erected a white stone as a trophy and two temples, one dedicated to Mars, the other to Hercules. 12, p. 186: Their (the *Volcae Arecomisci*) seaport, which is called Narbonne, may justly be called the seaport of all CELTICA. 13, p. 187: That these nations immigrated from CELTICA is shown by their relationship to the Tectosages, but we are not able to say from which district they emigrated. 14, p. 189: This much we have said concerning the inhabitants of the district of Narbonne, whom earlier

writers called CELTS. It seem to me that the Greeks then called all the Galates CELTS from them, because of their great celebrity; the nearness of the Marseillais may also have contributed to it. 3, p. 192: It is from this part of the Alps that the Adda flows in an opposite direction (to the Rhine), towards hither CELTICA, and empties into the Lake of Como. 4, p. 193: The distance from the rivers of CELTICA to Britain is 320 stadia. IV, 1, p. 195: I believe that these Veneti (the Vannetais of Brittany) were the founders of those who live along the Adriatic; for, almost all the other CELTS in Italy, just as the Boii and the Senones, have come over from the land beyond the Alps. 6, p. 198: A certain tree, similar to the fig-tree, grows in CELTICA, and it bears a fruit shaped like a Corinthian capital; when this fruit is cut, it discharges a deadly juice which they smear over their arrows. It has often been remarked that all the CELTS are voluptuaries and that pederasty is not considered shameful. Ephorus says that CELTICA is exceedingly extensive, so that he assigns to it most of what we now call Iberia, as far as Gades; he asserts that the people are admirers of the Greeks, and he tells many peculiarities of them that do not appear in the present inhabitants. This is a curious practice of theirs: they mortify themselves so as not to become stout or pot-bellied, and if any young man exceeds the measure of a certain girdle he is punished. So much concerning CELTICA beyond the Alps. V, 1, p. 199: Britain is triangular in form; its longest side faces CELTICA, nor is it greater nor less in length than it; for, each of them is about 4,300 or 4,400 stadia, that is, the CELTIC side from the mouth of the Rhine as far as the northern end of the Pyrenees towards Aquitania, and the coast of Kent right opposite the mouth of the Rhine, and the most eastern point of Britain, to the western promontory of the island, which lies opposite Aquitania and the Pyrenees. 2, p. 200: (The Britons) have hounds naturally suited for hunting; the CELTS use these hounds, as well as their native dogs, for the purposes of war. The men are taller than the CELTS and their hair is less yellow and they are not so thick-

set . . . Their habits are like those of the Celts, though simpler and more barbarous. . . . In battle they make use of war-chariots for the most part, as do most of the Celts. 3: Because of the insurrections among the Celts, both among his own (Cæsar's) soldiers and among the barbarians . . . (the Britons) were required to pay a moderate tax on imports to Celtica and exports thence . . . 4, p. 201: And yet, to eat human flesh is said to be a Scythian custom; and even the Celts and Iberians and many others are said to have done the like during the severities of a siege. IV, 6, 1, p. 201: After Celtica beyond the Alps and the people who inhabit that country . . . 3, p. 203: These (Celtoligurians) were the first transalpine Celts whom the Romans subdued, after having waged a long drawn out war against them and the Ligurians. 5: The Durias mingles with the Po after flowing in an opposite direction to it through the territory of the Salassi into Cisalpine Celtica. 10, p. 207: The Iapodes, a nation now common to the Illyrians and the Celts, dwell near these regions. 11, p. 208: One of the passes from Italy into farther and northern Celtica is through the territory of the Salassi and leads to Lyons. V, 1, 3, p. 211: Cisalpine Celtica is enclosed within these limits and its length along the coast together with the mountains is about 6,300 stadia; its breadth is rather less than 2,000. 4, p. 212: One division is inhabited by Ligurian and Celtic tribes, of whom the former dwell in the mountainous parts, the latter in the plains; the other division is inhabited by Celts and Heneti. These Celts are of the same race as the transalpine Celts. There are two views about the Heneti: some say that they are a colony of those Celts of the same name who dwell along the ocean, etc. 6: In ancient times, as we have remarked, the district through which the Po flows was chiefly inhabited by Celts. The greatest nations of the Celts were the Boii and the Insubres, and the Senones and the Gaesatae, who once upon a time took the Roman Capitol by assault. 11, p. 217: Then come the Alps and Celtica. . . . The boundaries of this country, which we call cisalpine Celtica, from the rest of

Italy were marked by the Apennine mountains above Tyrrhenia and the river Aesis (Esino), and then by the Rubicon. Both these rivers empty into the Adriatic. 12, p. 218: The mines in that neighborhood are not now worked with so much care, because of the greater profit in the mines in the country of the transalpine CELTS and in Iberia; but, formerly they must have been, since there were gold-diggings even at Vercelli. V, 2, 1, p. 218: In the second place, we shall treat of that part of Liguria which lies in the Apennines themselves, between the establishments of that part of CELTICA already described and Tyrrhenia. 9, p. 226. Lake Trasimennus, near which is the army-pass from CELTICA into Tyrrhenia. 10, p. 227: For, about these parts are the boundaries of ancient Italy and CELTICA, on the side towards the Adriatic, although the boundary-lines have often been changed by the rulers. 4, 1, p. 240: We must begin again from the CELTIC boundaries. VI, 4, 2, p. 287: It happened that they lost their city (Rome) suddenly to the CELTS. . . . Having got rid of these difficulties, the first thing the Romans did was to reduce all the Latins, they then put a check to the frequent and unrestrained violence of the Tyrrheni and the CELTS who lived along the Po. . . . The Iberians and CELTS and all who yielded to the Romans, shared a similar fate. . . . Likewise, the whole of CELTICA, both within and beyond the Alps, together with Liguria, were annexed a part at a time, but, subsequently, the divine Cæsar, and, after him, Augustus subdued them by incessant and general warfare. VII, 1, 1, p. 289: We have spoken of Iberia and of the CELTIC and Italic nations and the islands adjacent. . . . North of the Danube are the countries beyond the Rhine and CELTICA. The nations (inhabiting these districts) are the Galatic and the Germanic, as far as the lands of the Bastarnae, the Turegetae and the river Dnieper; likewise (north of the Danube) is the country between that river, the Don and the mouth of the Sea of Azof which stretches inland as far as the ocean and is washed by the Euxine sea. South (of the Danube) are the people of Illyria and Thrace, and, mingled with

them, certain tribes of Celts and other races, as far as Greece. 2, p. 290: Next after the Celts come the Germans who inhabit the country across the Rhine to the east; they differ but little from the Celtic race, except in their being more savage, of greater stature and with yellower hair; but, in other respects, in appearance, manners and customs they are like them, such as we have related of the Celts. The Romans, therefore, seem to me to have applied this name (*Germani*) to them, wishing to signify the genuine Galates; for, in the Latin language, *Germani* means "the genuine." 3, p. 290: The first division of this country extends along the Rhine from its source to its mouth. The entire river-land extends over almost the whole breadth of the country on the west. The Romans have transplanted some of the people of that country into Celtica. . . . 5, p. 292: So that one passing from Celtica (but, Bergk reads *Ἑλουητταικῆς*, "Helvetia, or eastern Switzerland") to the Hercynian Forest, has first to cross the lake and then the Danube. 2, p. 293: Nor is it true, what is told of the Cimbri, that they take up arms against the flood-tides, or that the Celts exercise their intrepidity by permitting their houses to be washed away, and afterwards rebuild them, and that more of them perish by floods than by war, as Ephorus relates. VII, 3, 2, p. 296: There are, besides, the Celtic tribes of the Boii, Scordisci and Taurisci. 8, p. 301 fl: And Ptolemy, the son of Lagus, tells us that in that campaign (of Alexander the Great against the Thracians) the Celts who live along the Adriatic joined with Alexander for the purpose of making a treaty of peace and friendship, and that the king received them in a friendly way, and asked them, while drinking, what they feared most; for, he supposed that they would say it was he; but they replied that they feared no man, unless perhaps that the heavens would some time fall on them, but that they valued the friendship of such a man (as Alexander) above everything. 11, p. 304: (Boerebistas, a leader of the Getae) subdued the Celts who lived among the Thracians and Illyrians. 5, 1, p. 313: Tracian tribes are found as far as the Propontis and Hellespont,

and Scythian or Celtic tribes intermixed with them. 2, p. 313: The Daci subdued the Boii and Taurisci, Celtic tribes under Critasiros. . . . The Alps, which extend to the Iapodes, a mixed Celtic and Illyrian tribe. 4, p. 315: The Celtic style of armor.

Nicolaus of Damascus, fr. 86, p. 49, D. *apud Athenæum,* 6, 54, p. 249ª: But Nicolaus of Damascus, who belonged to the Peripatetic school, says in the one hundredth and eleventh book of his many volumed history, which consisted of one hundred and forty-four books, that Adiatomus, the king of the Celtic tribe of the Sotiani, had about him six hundred picked men, whom the Galates called in their native language *Siloduri* (the *Soldurii* of Cæsar, B. G. III, 22), which means in Greek "bound by a vow"—*Vita Cæsaris,* 28, p. 127: The Celts who dwell along the upper sea (= Gallia Narbonensis)—*Morum mirabilium collectio,* fr. 5, p. 146, *e Stobæi Florilegio,* 7, 40: The Celts who dwell near the ocean consider it a disgrace to escape from a falling wall or building. And when the sea rises in a flood and comes upon them, they put on their armor and go out to meet it and they oppose it until they are drowned, lest it be thought that they had fled in fear of death—fr. 15, p. 147: The Celts wearing their arms carry on all the business of the city. They punish the murder of a foreigner more severely than of a citizen; in the former case the penalty is death, in the latter, banishment. They bestow the highest honors upon those whose victories have added to the public domain. They never lock the doors of their houses.

Paradoxographus Vatican. Rohdii, 25: Whenever there is a famine or pestilence, the Celts punish their wives as being responsible for their misfortunes.

Vitruvius, VIII, 2, 6: The Rhone rises in Gaul, the Rhine in Celtica.

Livy, V, 34, 1 sq.: In the reign of Tarquinius Priscus at Rome, the control of the Celts, [who comprise the third part of Gaul (according to d'Arbois de Jubainville, Livy is here glossing his Greek authority)], was in the hands of the Bituriges. They gave a king to Celticum (=Κελτική

which, according to Ephorus and Dionysius of Halicarnassus, included the greater part of Spain, France, Germany and Austria; it is not to be confused with the Celtica of Cæsar which was one of the divisions of Gaul). Ambicatus (this is Stokes' reading for *Ambigatus* of the codices) was his name.

Dionysius of Halicarnassus, I, 10, 3: For, the Ligures have their homes mostly in Italy, but they also occupy some parts of CELTICA. 38, 2: It is said that the ancients offered human sacrifices to Saturn. That was the practice in Carthage so long as the city stood, and is found amongst the CELTS to this day and certain other western nations. 74, 4: Almost all agree that the irruption of the CELTS, in which the city of Rome was taken, took place in the first year of the ninety-eight Olympiad, in the archonship of Pyrgion. 6: So that the irruption of the CELTS, which we have seen took place in the second year after the census, occurred one hundred and twenty years later. VII, 3, 1 (speaking of the Tyrrheni): who dwelt near the Ionian gulf and, in the course of time, were driven from thence by the CELTS. 70, 4: It is especially fear that effects the barbarians; there are many reasons for this which it is not convenient to speak of now. In the whole course of time down to the present it has never been possible to persuade the Egyptians nor the Libyans nor the CELTS nor the Scythians nor any other race of barbarians to abandon or to transgress any of their celebrations of the orgies of the gods. XIII, 6, 7: Soon after that the city, except the Capitol, was captured by the CELTS . . . beleaguered by the CELTS. . . . 8: Suddenly Camillus appeared and turned the CELTS in flight and as they were in disorder and confused he slaughtered them like victims. 7, 9: The Romans sent a certain youth from the city of the Veii to those who were cooped up in the Capitol. He escaped the notice of the CELTS who were keeping guard in that place and climbed up and told what was wanted. During the night he made his way back unnoticed. But, when day came, one of the CELTS saw his tracks and told the king. A council of their bravest

men was called and the king pointed out the way up to Rome, etc. 10: But the Celts, who by this time were more numerous, made their way further in. 8, 11: Marcus Manlius was first to meet the barbarians and as their leader came up wielding his sword, he struck him a blow from the shoulder and cut off his arm and then, before they could come to close quarters, he hit him in the face with the oblong shield and threw him to the ground and killed him. Thereupon, the rest fell into disorder and Marcus drove them on, cutting down some and pursuing others down the cliff, and scattered them. 12: The place where the Celt had gone up. . . . So that the Celts gave up hopes of taking the city by stratagem or surprise and they discussed the terms of a ransom which the Romans would pay the barbarians and save the city. 9, 13: They swore to a solemn convention and the Romans came with the twenty five talents weight of gold which they had to pay out to the Celts. The beam was set and the very first weight the Celt put down was heavier than it should have been. That angered the Romans but the barbarian was far from acting with justice. He took his sword and sheath and winding them with the belt placed them in the scales. When the quæstor asked him what he meant by that he replied, "Woe to the conquered." A third part of the weight was still lacking and the Romans were unable to make up the full amount because of the greed of the Celt. They asked permission to seek assistance in procuring the rest and withdrew. 10, 14: This was the occasion of the arrival of the Celts into Italy. 15: The young man was only too glad to give his consent to his (Arun's) departure and furnished him with everything he needed for his enterprise, several bags of wine and oil and baskets of figs which he took with him on wagons to Celtica. 11, 16: At that time the Celts were ignorant of grape-wine and such oil as our olives produce, but they used a wine made of barley soaked in water and, for oil, they used stale hog-fat, disgusting in smell and taste. The first time they enjoyed those things which, up to that time,

they had never tasted, they took such great pleasure in them that they asked the stranger (Arun) how those things were produced and by what people. (The Tyrrhenian told them that that land was a very fruitful one and only sparsely inhabited by a weak population.) 17: These stories won over the CELTS who set out for Italy and laid siege to a place of the Tyrrheni called Clusium, which was the home of the man who had persuaded them. 12, 18: Messengers were sent from Rome to the CELTS, and one of them, Quintus Fabius, learning that the barbarians had gone out on a foraging expedition, engaged in battle with them and slew the leader of the CELTS. Then the barbarians sent ambassadors to Rome who demanded that the man and his brother be handed over to them, to pay the penalty for the murders. 19: The Senate deferred its decision and the CELTS were obliged to transfer the war to Rome. . . . Then the CELTS having routed them brought all Rome to terms except the Capitol. XIV, 1, 1: CELTICA is situated in that part of Europe that lies towards the west, between the north pole and the equinoctial west. Its shape is like a rectangle and it is bounded on the east by the Alps (Struve reads *by the Ripaian mountains*), the greatest mountains in Europe; on the south by the Pyrenees; on the west by the ocean that lies beyond the Pillars of Hercules; by the Scythian and Thracian tribes on the north and along the Ister which is the greatest river in that district; it rises in the Alps and, after a course through all the country in the north, flows into the Black Sea. 2: So great is the magnitude of this territory that it does not lack much of being a quarter of all Europe. It is well watered, its soil is rich and produces an abundance of fruit and it is excellent for grazing. It is divided in the middle by the Rhine, which is supposed to be the largest river in Europe next to the Ister. The district on this (the eastern) side of the Rhine bordering on Scythia and Thrace is Germany which reaches to the Hercynian forest and the Ripaian mountains. The other district (west of the Rhine) facing the south as far as the Pyrenees which encompass the Galatic Gulf is Galatia

(=*Gallia*), named after the sea. 3: The Greeks have but one name for the whole territory, viz. CELTICA, which, some say, took its name from a certain giant, CELTOS, who ruled there. Others tell as a legend that Hercules and Asterope, daughter of Atlas, had two sons, Iberos and CELTOS, who gave their names to the lands over which they ruled. Others say that there is a certain river, the CELTOS, (the earlier Celtic name for the Garonne?) which rises in the Pyrenees, and that from this river at first the adjacent and then in the course of time the rest of the district was called CELTICA. Still others say that when the Greeks first came to that country their ships were carried by strong winds towards the Galatic Gulf and that when the men reached land they called the country CELSICA because of the adventure they had had. This word, by a change of a single letter, their descendants made into CELTICA. 8, 12: On their second expedition to Rome the CELTS laid waste the land of Alba and gorged themselves with food and drank heavily of unmixed wine. The wine grown in that district is the sweetest next to the Falernian and tastes very much like a mixture of honey and water. An unusually heavy sleep fell upon them and they passed most of their time in the shade. They became so fleshy and flabby and their strength was so weakened that when they attempted to exercise their bodies and to engage in hard labor their breath failed them every little while, their limbs were bathed in sweat and they ceased working before they received the command from their leaders. 9, 13 (Camillus addresses his soldiers): "We have had weapons made for us that are superior to those of the barbarians, breastplates and helmets and greaves and stout shields which protect the entire body, two-edged swords and, instead of spears, arrows, a missile that cannot be escaped. Our defensive armor does not yield easily to blows and is so adapted as to afford complete protection. But, the enemies' heads are bare, as are their breasts, sides, thighs and legs down to the feet, and they have no other protection but shields. Their only weapon of attack are spears and very long

curved swords. 15: What great harm can their long thick hair, their wild eyes and the grim expression of their face do us when we fight them? And the harsh uproar, the empty flourish of arms, the frequent clashing of shields and the other threatening things in form and voice that the crazed barbarians indulge in against an enemy advancing in order? What good does it do the fools to advance arrogantly and why should those fear who use their reason in the midst of terrors?" 16: "As many of you as were present in the first war with the CELTS." 10, 17: The attack of the barbarians was wild and savage and altogether without the skill that is employed in arms. At one time they raised their swords and struck blindly, falling upon the Romans with their entire body just as wood-cutters or diggers; then they would give aimless blows as if they would hew down the enemy, armor and all; they even turned back the edges of their swords. 18: On the other side was the courage of the Romans whose manoeuvring against the barbarians was well carried out and had but little that was dangerous to themselves. Whenever the barbarians raised their swords, the Romans would give a lunge in under the arm, and holding their shields high the Romans bent and crouched so that the enemies' blows were over their head and ineffectual. If they carried their swords high they were struck in the groin and pierced in the side and the vitals reached. If there were any who had those parts protected, the Romans cut the tendons of the knees or ankles and lay them on the ground roaring and gnawing their shields and howling like wild beasts. 19: Strength failed many of the barbarians, since their limbs were enfeebled from fatigue. Their arms were blunted or broken to pieces and of no use to them. Besides, because of the blood running from their wounds and the sweat pouring from all over their body, they were unable to control their swords or to handle the shields, their fingers slipped from the handles and their grip was weak. 12, 22: The CELT was a good deal taller, in fact he exceeded the common stature. XV, 1, 1: When the CELTS

were marching on Rome, a certain king challenged any man of the Romans to single combat and Marcus Valerius . . . went out to fight the CELT. When they came together a crow lighted upon the helmet of Valerius and screamed terribly looking at the barbarian and, as often as he was about to strike a blow, flew at him and tore his cheeks with its claws and struck at his eyes with its beak, so that the CELT lost his wits and did not know how he could strike the man and ward off the crow. 2: After considerable time had passed in the struggle, the CELT finally attacked Valerius and lowered his sword to pierce him in the side, when the crow flew at him and struck his eyes. As he stretched out his shield to drive away the bird, the Roman followed him up and, as the shield was still raised, drove in his sword from below and slew the CELT. 18, 13 (18), 5: Publius Cornelius, who as consul four years before had slaughtered all that race of CELTS including the youth, who are called Senones (substituted for the *Boii*) and are the bitterest enemies of the Romans (referring to the battle of the Vadimonian Lake).

Philippos, in Anthologia Palatina, 9, 561, 3: Or the ever frozen snow-clad Alps of the CELTS.

Mela, III, 2, 20: All the territory occupied by these people is called *Gallia Comata.* There are three principal names of their tribes who are separated by large rivers. The Aquitani extend from the Pyrenees to the Garonne, the CELTS from thence to the Seine, the Belgians from thence to the Rhine. The most important tribe of the Aquitani are the Ausci, of the CELTS the Aedui and of the Belgians the Treveri. The most flourishing city of the Treveri is Augusta (Trier), of the Aedui Autun, and of the Ausci Elimberrum (Auch).

Dioscorides, 1, c. 7: CELTIC nard grows in the Alps near Liguria. In the language of the country it is called *saliougca* (*cf. Pelagonius,* 28, 273. 31, 454. 463—*Vegetius, de mulomedicina:* CELTIC spike—*Marcellus empiricus de medicamentis,* c. 8, 194, p. 89, 31 H.: Of CELTIC nard. c. 17, 52, p. 177, 3: Of CELTIC spike. c. 20, 149, p. 219, 27: Of CELTIC nard (the codex has *nardoceltici*). c. 21, 19,

p. 226, 10: Of CELTIC nard, that is, of the *saliunca* or wild nard—*Hermeneumata Monacensia, C Gl L,* 2, p. 195, 23: bundles of CELTIC nard—*Glossæ Cassinenses, C Gl L,* 3, p. 537, 53: The CELTIC, that is the spikenard, *cf.* also *ibid.,* p. 539, 21 and p. 541, 7).

Lucan, 4, 9 ff.: And the CELTS who had migrated from the ancient race of Gauls, combining their name with that of the Iberians.—*Cf.* Usener's note: The people of Gaul were driven by famine to Spain and they are called CELTIBERI, which is a combination of the two names.

Pliny, Natural History, III, 8: M. Varro wrote that the Iberi, the Persians, the Phœnicians, the CELTS and the Carthaginians came and occupied the whole extent of Spain. IV, 105: All Gaul, which is comprised under the general name *Comata,* is divided into three main groups of peoples who are separated chiefly by rivers. Belgica extends from the Scheldt to the Seine, from thence to the Garonne is CELTICA also called Lugdunensis; from thence to the chain of the Pyrenees is Aquitania, formerly called Armorica. VIII, 6: Mucianus, who was three times consul, is authority for the story that one of these elephants was taught to write the Greek characters and that he used to write in that language: "I wrote this and it is I who have dedicated these CELTIC spoils." XIV, 107: With CELTIC nard. XXXIII, 39: These bracelets are called *viriolae* in CELTIC and *viriae* in CELTO-iberian.

Silius I, 45–49: Shall not the Trebia flow for me (Juno) through CELTIC regions with Roman blood and roll back choked with heaps of warriors slain, and Thrasymenus look with horror on his waters turbid with the wide spread gore? III, 340–343: Next came the CELTS who share their name with the Iberians (= Celtiberians). They hold that it is an honor to fall in battle and that it is a disgrace for the bodies of the fallen to be burned. For, they believe that the bodies left on the ground for the hungry vultures are taken to heaven to the gods. 417–419: Lofty Pyrene, its summit wrapped in clouds, beholds the Iberi far divided from the CELTS and stands an everlasting bound between those two vast lands. 447–

448: (The Rhone which) takes its rise in Alpine heights and snow-clad rock and spreads over Celtic lands. IV, 63: (Hannibal) had made his way through Celtic lands. 148–156: Before all the rest rushed the nimble band of Boii, led on by Crixus and opposed their huge bodies to the Roman van. He, full of pride in his noble forbears, boasted that he was of Brennus' blood and claimed the captured Capitol. Fool that he was, he bore engraved in his shield the Tarpeian rock and the sacred height and the Celts weighing the ransom gold. His milk white neck flashed with resplendent chains, with gold his garments were striped and sleeves stood out and his helmet shone with gold. 189–190: The Celtic fury filled the entire plain. 300: Now that their leader is lost, the Celts take to their feet. V, 142–143: Then he takes the shield which oft before in slaughter Celtic blood had stained. VI, 23–24: When as victor he (Flaminius) had overwhelmed the Celtic arms, for the gods were more propitious then. VIII, 16–20: The Celts, too, of fickle mind, but fierce at first, a boastful race, inconstant, looked toward their homes. They grieved that war should be waged without slaughter (a thing unknown to them) and their hands dry of blood grew dull as they lay midst the arms of Mars. IX, 235–236: With bands of Celts who oft had been bathed in Eridanus' stream. X, 304: The Numidians, the Garamas, the Celts (Burmann reads the Celt) the Moor and the Asturian. XI, 25–29: But now the proud restless dwellers beside Eridanus, the Celts, increased the misfortunes of the Romans and, moved by their ancient hate, hastened to unite into one band. But, would it be just to lay the blame of this on the Celts, and of those battles on the Boian tribes? XIII, 79–81: She (Pallas) snatched in death the Celts who dared storm the walls of Rome, and not one of the many thousands of so great a race did she allow to return to his ancestral hearth. XV, 715–719: In the first rank stood the tall cohorts, the standard bearers of the Celts, whose lines were broke open by a sudden fierce and wedge-shaped attack. Tired as they were from the march and unused

to the scorching sun and breathless from the long continued toil, their native terror put them to flight.

Josephus, Antiquities of the Jews, XIX, 15: The knowledge of the death of Gaius reached the Germans first. They were his body-guard; they bore the same name as the race from which they had been enlisted and composed the CELTIC division.

Dio Chrysostomus, oratio 49 t. 2, p. 249 R.: Whom the CELTS call druids. *Oratio* 79 t. 2, p. 433 R.: And what is to be said about the CELTS in whose land we are told is a certain river which bears down amber, and great quantities of it are thrown out and lie along the banks, just as pebbles on our sea-shore? Formerly the children playing games threw the amber about, but now it is gathered and saved, for they have learned from us that they are rich. Consider then that all these peoples, I mean the CELTS, the Indians, the Iberians, the Arabians and the Babylonians take tribute from us, not of our land or cattle, but of our folly. *Anonymi Corinthiaca oratio,* 37, p. 114 R.: (Ordained) for the CELTS, lest any of those barbarians, by turning to this, should despair of an Hellenic culture.

Plutarch, Romulus, 17: And Simulus the poet says that Tarpeia betrayed the Capitol not to the Sabines but to the CELTS with whose king she had fallen in love. He talks utter nonsense when he says: "Tarpeia who dwelt near the Capitolian rock became the destroyer of walls, for, in her guilty passion for the sceptre bearer of the CELTS, she neglected the guard of her fathers' homes," and, a little later, speaking of her death, he says: "Her, the Boii and the numerous nations of the CELTS left not within the bed of the Po, but, possessed of warlike frenzy, they threw their arms upon the luckless maid as an adornment and for her death." 22: And this (divining rod) was kept in the Palatium but disappeared when the city was taken by the CELTS. 29: When the CELTS who had taken Rome were driven back by Camillus.—*Camillus,* 15: The Galates are of the CELTIC race. 18: On learning of that, the CELTS were angry and without delay they advanced with all haste. The people through whose

country they marched, amazed at their multitude and their elaborate preparation and at their force and spirit, made ready to surrender their country as already lost and abandon their cities. But, contrary to expectations, they did no damage and took nothing from the inhabitants. As they passed near the cities they cried out that they were on their way to Rome, that it was the Romans alone they were making war on and that they regarded all others as their friends. . . . There the barbarians suddenly came into view and the Romans, having made a disgraceful show of a fight, turned in disorder. The Celts drove the left wing into the river and destroyed it. The right wing, by avoiding the attack and getting from the plain to the hills, suffered less and many of them escaped from thence to the city. 23: The misfortune of the Romans ought not be ascribed to the valor of the Celts. 26: In the evening he called together the most active bodied Celts and those who had had most experience in mountain climbing. 28: From that time on the position of the Celts became more and more hopeless. . . . After they had sworn to the agreement and the gold had been provided, the Celts acted unfairly in the matter of the weight, at first under cover but they soon openly disturbed the balance and the Romans were annoyed at them. 29: While the dispute about these matters was going on among themselves and among the Celts, Camillus was at the gates at the head of his army. . . . he ordered the Celts to take their scales and balance and to depart. . . . Brennus quickly recollected himself and led the Celts away to the camp with the loss of only a few. 36: Marcus Manlius who first drove the Celts back from the citadel when they were making their night assault upon the Capitol. . . . For, the spot where Manlius had stood and fought his night combat with the Celts overlooked the forum from the Capitol and it brought compassion to all who saw him. 40 (*anno* 367): The Celts, many thousands in number, are again marching from the Adriatic on to Rome. 41: When the Celts were near at hand in the neighborhood of the river Anio,

with a heavy camp and loaded with vast spoil. . . . The first thing to destroy the arrogance of the Celts was that they saw the Romans take the offensive, which they had not looked for. . . . This fight is said to have taken place thirteen years after the sack of Rome, and henceforth the Romans had firm courage against the barbarians whom they had feared exceedingly and who, they thought, had been previously defeated by chance owing rather to pestilence than to their own valor.

THE WORD *CELT.*

(CONCLUDED.)

Plutarch (continued), *Fabius Maximus,* 17: As in the misfortunes suffered at the hands of the CELTS. *Marcellus,* 3: The Insubrians, a CELTIC tribe inhabiting Italy at the foot of the Alps and powerful even by themselves. . . . The CELTIC war was not carried on at the same time as the Punic war. 6: The CELTS put but little value on his (Marcellus') cavalry. 7: Marcellus returned to his colleague who was with difficulty holding his own against the CELTS below the walls of the largest and most populous city of the Galates. Its name is Mediolanum (Milan), and the CELTS on this side of the Alps consider it their metropolis. . . . Mediolanum was taken and the CELTS of their own accord turned over everything they had to the Romans. *Comparison of Pelopidas and Marcellus,* 1: Against the CELTS. 2: He (Marcellus) routed the CELTS without the help of his colleague. *Marius,* 11: The CELTS possessed the best part of Italy which they had taken away from the Tyrrheni. . . . Others, however, hold that CELTICA extends over a wide, extensive tract from the outer sea (the Atlantic) and the northern regions to the rising sun near where Lake Maeotis turns to border on Pontic Scythia, and that it is from that region that those races (the Scythian and Celtic) were mingled. 27: Above all, many proclaimed him (Marius) as the third founder of Rome, since they considered that the danger that had been averted was not less than the CELTIC danger. *Sertorius,* 3: Having put on CELTIC clothes and having made himself familiar with the ordinary expressions of the language for the purpose of conversing with them when occasion might offer, he (Sertorius) mingled with the barbarians. *Comparison of Nicias and Crassus,* 4: When Cæsar had subdued the West and the CELTS and the Germans and Britain.

Pompey, 7: When the CELTS rode out from the side of the enemy, Pompey was first to strike the leader and strongest of them with a spear and bring him down. The rest turned and threw the infantry into confusion, so that all were put to flight. 8: Sulla immediately sent Pompey into CELTICA where Metellus held command and seemed to be doing nothing corresponding to his preparations. . . . When he (Pompey) had entered CELTICA. . . . 51: During this time the CELTIC wars raised Cæsar to distinction. *Caesar,* 14: Pompey assigned to Cæsar for five years all CELTICA, both on this and the other side of the Alps, besides Illyria and four legions. 15: The expeditions by which he (Cæsar) subdued CELTICA. 18: His (Cæsar's) first war with the CELTS was against the Helvetii and the Tigurini. 19: His next contest was fought with the Germans and directly in defence of the CELTS. 20: For, the river named Rubicon separates the rest of Italy from CELTICA that is below the Alps. . . . When he heard that the Belgians, who were the most powerful of the CELTS and in possession of a third of all CELTICA, had revolted. 22: Cæsar, having returned to his forces in CELTICA, found much war in that country. 29: For the CELTIC contests. 32: Ariminum, a large city in CELTICA. 34: In the CELTIC wars. 58: Having overrun the lands bordering on the Germans and Germany itself, to return through the territory of the CELTS to Italy. *Cato,* 51: Neither the children of the Germans nor of the CELTS. *Antony,* 37: Ten thousand Iberians and CELTS. 41: The CELTS formed their horse into a compact body and rode upon them and dispersed them. *Consolatio ad Apollonium,* 22, p. 113 A: For, indeed, grief is effeminate and a sign of weakness and cowardice. For, women indulge in mourning more than men, and the barbarians more than the Greeks and inferior more than superior men. And of the barbarians themselves, grief is not found among the noblest of them, the CELTS and Galates and all those that are imbued with a more manly courage. *The Virtues of Women, sub* CELTIC Women, p. 246, B-D: Before the CELTS crossed the Alps

and settled in that part of Italy which they now occupy a serious sedition broke out which went unchecked until it grew to a civil war. But the women went into the midst of the fighting warriors and, when they heard the cause of the strife, settled the dispute so equitably that the warriors separated and, as a result of this intervention, a most remarkable friendship sprang up both among the cities and the families. Hence, in deciding matters of war and peace and in disputes with their allies they were advised and directed by their wives. Even in the treaty which they made with Hannibal it was stipulated that if the Celts should bring any charge against the Carthaginians, the Carthaginian commanders and generals in Spain should be the judges of the dispute, but if it should be the Carthaginians who lodged the complaint, the wives of the Celts should decide it. (*Cf. sub Polynaeus, infra.*)

Pseudo-Plutarch, On Rivers, VI, 1: The Arar is a river in Celtica.

Dionysius, Description of the Earth, 288-293: Next them (the Iberians) are the Pyrenees mountains and the homes of the Celts, near by the spring of the clear flowing Eridanus, by whose waters of yore in the silent night the daughters of the Sun mourned for Phæthon. There the children of the Celts sit under the poplars and press out the tears of gold-gleaming amber.

Arrianus, On Hunting, 1, 4: Ignorant of the Celtic breed of dogs. 2, 1: The Celtic breed of dogs. 2: One may conclude from this that he (Xenophon) did not know any breed of dogs that equals the Celtic dogs in fleetness . . . for if he had known of the Celtic hounds, I think he would have said the same thing about them, that if any hares escape in the chase it is because of some defect in the hound or owing to some particular circumstance. 3, 1: The Celts that do not live by the chase hunt without using a net, but simply for the sport of hunting; their dogs are no less keen in following the scent than the Carian and Cretan hounds, but their way of pursuing the game is troublesome and savage. 3:

These dogs are called Segusii from a tribe of that name, where, I fancy, they were first raised and became popular. 5: The best bred of these hounds are the most good for nothing, so that there is a popular saying among the CELTS which compares them to beggars on the road. 6: The swift-footed CELTIC hounds are called *vertragi* in the language of the CELTS, not from the name of a people, as is the case with the Cretan, Carian and Laconian hounds, but just as the *diaponoi* or "hardy" of the Cretans are so called because of their liking for work, and the *itamai* or "eager," because of their swiftness, and those that are crosses of both kinds, so these dogs are called *vertragi* because of their fleetness. 19, 1-21: The wealthy CELTS that live in ease engage in hunting. 34, 1-3: It is the practice of some of the CELTS to sacrifice annually to Artemis, but others appoint a treasure for the goddess. 35, 1: I, too, with my fellow hunters follow the custom of the CELTS, and I maintain that nothing turns out well for mortals without the assistance of the gods. *Tactics*, 33, 1: For, many (of these military terms) do not belong to the language of the Romans, but to that of the Iberians or CELTS, since the Romans adopted those very tactics that were CELTIC because they valued the CELTIC cavalry highly in battle. 43, 2: That manœuvre is called *toloutegon* in CELTIC. 37, 4: In riding by, the cast in wheeling to the right is necessary, but, in the complete wheeling about the cast that is called *petrinos* in the language of the CELTS is to be employed. 42, 4: The cast that is called *xynema* in the language of the CELTS is not easily employed unless with an iron javelin. 44, 1: The emperor (Hadrian) gave orders that his soldiers should practice the tactics of the barbarians, such as the horse-archers of the Parthians and Armenians use, and the wheeling about and sudden turning back of their horses when running at full speed which the Sarmatian and CELTIC pike-bearers practice; besides their various skirmishings and their different native cries, the CELTIC horsemen to learn the shouts of the CELTS, the Getan those of the Getæ and the Rhaetian

those of the Rhaetians. *Acies contra Alanos,* 2: Then will come the Celtic cavalry in two ranks. It will be under the command of a centurion just as in camp. *Ind.,* 16, 10: The Indians' horses are not loaded with packsaddles nor are they checked by bridles such as the Greeks and Celts use. *Voyage,* 11, 5: We beheld the Caucasus which, in height, resembles most the Celtic Alps. *Anabasis,* I, 3, 1: Alexander came to the river Ister, the most considerable of all the streams in Europe, both in respect of the territory through which it flows, and of the very warlike nations inhabiting it, among whom the Celts, in whose lands it takes its rise, hold first place. The remotest of these are the Kouadi and the Marcomanni. 4, 6: Ambassadors came . . . from the Celts who inhabit the country near the Ionian Gulf. The Celts are large of body and of an arrogant spirit. They all said that they had come for the sake of Alexander's friendship. 8: Pledges were made and accepted on either side and Alexander asked them what they dreaded most of all things in the world, imagining that, as his great name and fame must have reached the Celts and even farther, they would answer that it was that they feared most of all. 8: But, the answer of the Celts was not what he expected; for, as they lived far removed from Alexander and their country was difficult of access, and they regarded Alexander's expedition from another point of view, they told him that their only fear was that the skies should fall upon their heads. He thereupon treated them as friends and enrolled them among the number of his allies and dismissed them, saying that the Celts were a boastful nation. V, 7, 2: In the same manner as the Romans made their bridge over the Ister and over the Celtic Rhine. VII, 15, 4: The Carthaginians also are said to have sent ambassadors at that time. Ambassadors came also from the Ethiopians and from the Scythians in Europe, as also from the Celts and Iberians, asking his friendship; the names and manner of dress of these last mentioned were then made known for the first time to the Greek Macedonians.

Cleomedes, On the circular Motion of the celestial Bodies, II, 1, 88, p. 160 Z.: It is said that at Meroe, which is in Ethiopia, the summer night lasts eleven hours, at Alexandria ten, at the Hellespont nine, at Rome less than nine, at Marseilles eight and a half, among the CELTS eight, at Lake Maeotis seven, and in Britain six.

Appianus, Prooemium, 3: As far as the country of the CELTS whom the Romans call Galates, and of the tribes of CELTS, some look toward the Mediterranean, others toward the southern ocean, and still others dwell along the river Rhone. 4: On the other side of these rivers, some of the CELTS living beyond the Rhine, and, beyond the Ister, some of the Getæ, whom they call Dacians, are subject to the Romans. 14: The rest (of the work) will be named according to its subject, the CELTIC, Sicilian, Iberian, Hannibalic, Carthaginian, Macedonian chapters of Roman history, and so on. *Ital.,* 8: For, when the CELTS took the city, the people fled for protection to Camillus and again chose him Dictator, as has been narrated in the work on CELTIC affairs. 9: When Marcus Manlius the patrician saved Rome from destruction at the time that the CELTS were invading the city, he was thought worthy of the highest honors. *Gall.,* 1, 1: The CELTS first waged war against the Romans and took Rome, except the capitol, and burned it. But, Camillus overcame them and drove them off. After some time, they made a second invasion, but he conquered them again and, in consequence, enjoyed a triumph, being then in his eightieth year. A third army of CELTS moved into Italy, whom likewise, the Romans, under the leadership of Titus Quintius, destroyed. Afterwards the Boii, the most savage of the CELTIC tribes, attacked the Romans, and Gaius Sulpicius, the dictator, marched with his army against them . . . 2: Again, another force of CELTS was defeated by Popillius, and afterwards Camillus, son of the Camillus just mentioned, defeated the same tribe. Aemilius Pappus raised some trophies won from the CELTS. Before the consulship of Marius, a very numerous and warlike horde of CELTS, and very formidable because of their

great bodily strength, invaded Italy and Galatia and overcame some of the Roman consuls and cut their armies to pieces. Marius was sent against them and destroyed them all . . . Before Marius, Fabius Maximus Aemilianus, with a very small army, waged war upon the Celts and killed 120,000 of them in one battle, losing only 15 of his own men. . . . c. 2: In the ninety-seventh Olympiad of the Greeks, since the territory of the Celts did not suffice for their multitude, a considerable number of them who lived along the Rhine moved off in search of new land. They crossed the Alps and fell upon the land of Clusium which is a fertile part of Etruria. . . . The Romans sent along with the ambassadors of Clusium the three Fabii who were to order the Celts to withdraw from the country that was in alliance with Rome, and to threaten them if they did not obey. The Celts replied that they feared no man whether in threat or in war, that they were in need of land and had not yet meddled in the affairs of the Romans. The ambassadors, the Fabii, urged the inhabitants of Clusium to attack the Celts while they were off their guard plundering the country. They (the Romans) combined with them and killed a great number of the Celts in the foray. 3: After the Fabii, the Roman envoys, had slain many Celts, Brennus, king of the Celts, (=Livy, V, 38, 3: Brennus, king of the Gauls, and Plutarch, *Camillus,* 17: Brennus, king of the Galates) although he had not received the Roman ambassadors, nevertheless, for the purpose of frightening them, selected as his envoys to the Romans certain Celts who exceeded their comrades in stature as much as their people exceeded all other peoples; these he sent to Rome to accuse the Fabii, while serving as ambassadors, of having made war on them contrary to the law of nations. He demanded that they be delivered up to him for punishment, unless the Romans wished to make the offence their own. The Romans admitted that the Fabii had done wrong, but, because of the respect which they enjoyed at home, they urged the Celts to accept a pecuniary compensation from them. As they did not agree to this, the Romans elected

the Fabii to office for that year, and told the ambassadors of the CELTS that they could not do any thing to the Fabii now that they are military tribunes. They told them to return the next year if they were still wroth against them. Brennus and the CELTS under him took this as an insult and were sorely offended, and they sent around to the other CELTS asking them to join with them in the war. A large number collected at the summons and marched on to Rome. 6: When the CELTS found that there was no way by which to scale the Capitol they remained quiet in their place in order to bring the defenders to terms by famine. 7: The CELTS took their fill of wine and other luxuries, being intemperate by nature and accustomed to inhabit a land that produced only cereals and no other fruits. Their huge bodies were weakened and became distended and flabby with soft flesh by reason of excessive eating and drinking. They came to be quite incapable of running or toil so that when any exertion was required of them they soon broke down because of perspiration and shortness of breath. 9: But the CELTS, being worn out and coming into contact with fresh opponents, fled in disorder. 10: The CELT, in a rage and exhausted from loss of blood, pursued Valerius, trying to throw him. But Valerius always escaped just in front of him and the CELT fled headlong. The Romans boasted highly of this second single combat with the CELTS. 11: Britomaris the CELT. 15: Two nations, the Tigurini and the Helvetii, made an incursion into the Roman province of CELTICA. *Sicil.,* 2, 3: When this war was over, the CELTS demanded of the Carthaginians the pay due to them for their services in Sicily, together with the bounties which Hamilcar had promised to give them. *Hispan.,*1: The Pyrenees extend from the Tyrrhenian sea to the northern ocean. The eastern part is inhabited by the CELTS, who are also called Galates and, more recently, Gauls. Toward the west dwell the Iberians and the CELTIBERIANS. 2: It is not very important for me who am writing merely Roman history to enquire who were the first inhabitants of Iberia, and who came after them. It

seems, however, that the Celts crossed the Pyrenees at some former time and mingled with the natives, and that the name Celtiberian arose in that way. 4: When Hamilcar, surnamed Barca, was in command of the Carthaginians in Sicily he promised large prizes to the Celts who were at that time in his pay and to the Libyans who were allied with him, which, when he returned to Libya, they demanded, and in this way the Libyan war was kindled. 37: Mago, the admiral, giving up all hope of success in Iberia, sailed to the country of the Ligurians and the Celts to levy mercenaries. 39: Later, when the Romans were at war with the Celts along the Po and with Philip of Macedon, the Iberians took advantage of their occupation and made another attempt at a revolution. *Hannibal,* 4: Hannibal crossed the Pyrenees into Celtica, which is now called Galatia. 5: He attacked Taurasia a Celtic city and took it by storm. He put the prisoners to death in order to strike terror into the rest of Celtica. Then, marching to the river Eridanus, now called the Po, where the Romans were engaged in war with the tribe of Celts called Boii, he encamped. 6: Hannibal crossed the Po on bridges which he had built, and these exploits, following upon his passage of the Alps, raised his fame among the farther Celts as an invincible general and one most highly favored by fortune . . . and when the Celts saw him passing among their bands, now in the form of a youth, now of an old or middle-aged man, they were astonished and believed that he possessed a divine nature. 8: A part of the Apennines, near the Ionian promontory, is occupied by Greeks, the rest by Celts who in former times had attacked Rome and burned the city, etc. 10: He gave the booty to the Celts who were in his army to conciliate them by hope of gain, and then marched forward. 12: He encouraged the Celts who were still friendly. 52: Hasdrubal was received in a friendly way by the Celts. 54: Nor did Mago, who was levying mercenaries among the Celts, send him any aid. *Pun.,* 5: But the Libyans who were subject to the Carthaginians and had taken part with him in the war in Sicily,

and the CELTS who had served as mercenaries and had certain grievances against the Carthaginians because their pay had been withheld and that promises had not been kept, made war on the Carthaginians in a very formidable manner. 17: While Mago was enlisting Ligurians and CELTS to attack her (Italy) on the flank. 17: Some of the CELTIC and Ligurian mercenaries arrived. 40: The third part of the army was composed of CELTS and Ligurians. 44: The CELTS and Ligurians who were on the enemy's side . . . Hannibal rode away to the assistance of the Ligurians and CELTS. 46: Seeing that the Iberians and CELTS had come together. 47: Hannibal returned accompanied by the Iberians and CELTS from the hill. 49: Mago, who was still collecting mercenaries among the CELTS. 54: You shall no longer collect mercenaries from the CELTS and Ligurians. 59: Mago, who is leading many other bands of CELTS and Ligurians. *Illyr.*, 2: It is said that the Cyclops Polyphemus and Galatea had three sons, CELTUS, Illyrius and Galas all of whom set out from Sicily and that from them the nations called CELTS, Illyrians and Galates took their origin. 4: (The Autarienses) joined with Molistomus and with the CELTIC peoples called Cimbri and marched on Delphi, but the greater part of them were soon destroyed just before the attack . . . The god shook the land of the CELTS with an earthquake and destroyed their cities, nor did the calamity cease until the inhabitants, abandoning their abodes, made an incursion among the Illyrians who were equally guilty with themselves and were weakened by pestilence. Their lands were plundered and the invaders, contracting the plague, fled and laid waste all the way to the Pyrenees. As they were turning back towards the east, the Romans, mindful of their former encounters with the CELTS, and fearing lest these too should cross the Alps and invade Italy, set out with both consuls but were defeated with their entire army. This defeat of the Romans brought great fear of the CELTS to all Italy until the Romans elected Gaius Marius to lead their army. He had just overcame by force the Numidians and the Mauritanians of the Libyans, and as I

have related when speaking of the Celts, had defeated the Cimbri several times with great slaughter. By this time the Celts, being reduced to such weakness that they were excluded from every land, turned back home inflicting and suffering many hardships on the way. 5: Such was the punishment which the god inflicted upon the Illyrians and the Celts for their impiety. But, again, certain Illyrian tribes, especially the Scordisci, the Maedi and the Dardani, along with the Celts overran Macedonia and Greece at the same time and pillaged many temples, including that of Delphi, although they suffered great losses that time also. It was then thirty-two years since the Romans had had their first encounter with the Celts. . . . 8: The Romans being engaged in a three years' war with the Celts along the river Po. 12: While Caesar was in command of the Celts. 15: It is a wonder to me that so many great Roman armies should have crossed the Alps to descend among the Celts and Iberians and should have overlooked these (Illyrian) tribes, and that even Julius Caesar, who was such a successful general, did not destroy them in the ten years he was at war with the Celts and wintering in that very country. It seems, however, that the Romans were intent only on crossing the Alps and accomplishing what they had set out to do, and Gaius seems to have deferred putting an end to the Illyrians both because he was busy with the Celtic difficulties and because of his strife with Pompey which stopped the Celtic war. It appears that he was appointed ruler of Illyria as well as of the Celts—not of all Illyria, but of as much of it as was then under Roman control. 29: I think that the Rhaetians and the Noricans were subdued by Gaius Caesar when he was at war with the Celts. *Mithr.*, 95: (He assigned) Marcus Pomponius to the territory around the Ligurian and Celtic seas. 109: He (Mithradates) planned to go to the Celts, whose friendship he had for a long time cultivated for this reason, and with them to invade Italy . . . Having formed this plan, he was eager to hasten to the Celts. 111: Then, seeing Bituitus a leader

of the CELTS. 112: He formed alliances with the Samnites and the CELTS. 119: He established friendly relations with the CELTS with a view to the invasion of Italy. *Bell. Civ.*, I, 29: Apuleius brought forward a law to divide the territory which the Cimbri, a tribe of CELTS lately driven out by Marius, had taken possession of in the country which the Romans call Galatia and which was regarded as no longer belonging to Galates but to the Romans. 109: The Rhone flows through the country of the Transalpine CELTS and empties into the Tyrrhenian sea. 117: While Spartacus was endeavoring to hurry across the Apennines to the Alps and thence to the CELTS, one of the consuls anticipated him and checked his flight while the other drove him on. 2, 17: Meanwhile, Caesar, who had accomplished among the CELTS and Britons the many brilliant exploits which I have told of when speaking of the CELTS, had come with vast riches to that part of Galatia which borders on Italy about the river Po. 32: Caesar had just crossed the sea from Britain and, setting out from the country of the CELTS who live along the Rhine, he passed the Alps with 5,000 foot and 300 horse and arrived at Ravenna. 41: Caesar took away some of the money which was said to have been deposited in early times because of the CELTS, with a public curse upon whoever would remove it except in case of a CELTIC uprising. He said that by getting complete power over the CELTS he had released the city from the curse. 49: At that time, Caesar had ten infantry legions and 10,000 CELTIC horse . . . Some CELTIC cavalry and others from Galatia in the east. 50: Our own forefathers abandoned their city when the CELTS invaded it, and Camillus hastened from Ardea and saved it. 73: (Caesar addresses his soldiers) We who have added four hundred nations of the Iberians, the CELTS and the Britons to our country. 134: Will they (Caesar's soldiers) consider the rewards of their victories over the CELTS and the Britons secure when he who gave them is outraged? 140: (Brutus speaks) The people gave you to Caesar to conquer the CELTS and Britons, and you should be honored and rewarded for your brave

deeds . . . but, since neither envy nor time nor the forgetfulness of man can extinguish the fame of your valor against the Celts and Britons, you should have the rewards due to it. 141: They distributed among you the property of your own people who had enrolled you in Caesar's army and had sent you forth to fight the Celts and given thanks at your festival of victory. 150: He (Caesar) fought thirty pitched battles in the country of the Celts alone, until he had subdued four hundred nations which, up to that time, had caused such fear to the Romans that, in the law which exempted priests and old men from military service, it was written: "except in case of a Celtic invasion" . . . And then they (Caesar's troops) were badly beaten by the Celts, when his great defeat took place under his generals Cotta and Titurius. III, 2: They had gone to their prefectures, Decimus Brutus to Celtica which borders on Italy . . . 27: (Anthony asked for) Cisalpine Celtica which was under the command of Decimus Brutus Albinus, remembering that it was from that Celtica that Caesar had set out when he conquered Pompey, and he thought it would seem as if he was calling his own army back to Celtica and not to Italy. But the Senate, considering that part of Celtica as its own stronghold, . . . So he planned to ask the people, instead of the Senate, for the province of Celtica by a law. 29: Now, Antony, needing also the favor of Caesar (*i. e.* Octavianus) himself to procure through the people the exchange of Celtica. 30: The law concerning Celtica was at once proposed. . . . But, there were some who held that that province should be made free in every respect for they had great fear because of the nearness of Celtica. 31: The law concerning Celtica. 37: As I know that he (Decimus Brutus) was more daring than the rest, I took Celtica from him and, for the appearance of the Senate, I promised to give him Macedonia in exchange when it would lose its army. 38: What a strife there is to take Celtica from me, which has already been given to me. . . . To have a change made in the law concerning Celtica. 43: Antony would lead the army to the province

assigned him, namely to prosperous CELTICA. 45: Since Decimus had refused to surrender CELTICA. 46: Thus he (Antony) was conducted in splendor to Ariminum which is at the frontier of CELTICA. . . . Plancus in the rest of CELTICA had three legions. 49: Antony ordered Decimus, who was in CELTICA, to pass over to Macedonia. 50: He (Antony) had overpowered CELTICA by force of arms contrary to the wishes of the Senate, and made it a stronghold against the country. 57: They knew that the people had given him (Antony) CELTICA. . . . Nevertheless, they voted commending Decimus for not yielding CELTICA to Antony. . . . He (Antony) marched upon CELTICA. . . . He turned his course to CELTICA. 53: To remain in CELTICA. 55: We did not vote the command of CELTICA to Antony. . . . Into CELTICA. 59: Whether, as a matter of policy or for the sake of the people, we should permit Antony to hold CELTICA. 60: Antony accepted CELTICA from the people. 61: He (Piso) was not able to secure for him (Antony) the command of CELTICA. . . . They voted to order that Antony be given Macedonia instead of CELTICA. . . . Antony shall relinquish CELTICA to Decimus, and, on a certain day, shall retire to the hither side of the River Rubicon, which forms the boundary of Italy and CELTICA, and shall refer himself in all matters to the judgment of the Senate. 62: He (Cicero) favors a man (Decimus) who took CELTICA after Cæsar's death without anyone's permission, and makes war on one (Antony) who took it by the authority of the people. . . . And if I withdraw from CELTICA, then I am neither an enemy nor a monarch. 63: The people gave me (Antony) CELTICA according to law. 64: The appointment of Decimus to the province of CELTICA had been confirmed . . . 70: He (Hirtius) pitched his camp without palisades in a village near the plain, called "CELTS' Market-place." 73: He read aloud the letters of the Senate giving him command of CELTICA. 74: Thanksgiving festivals of fifty days were decreed for the victory over Antony,—a greater number than the Romans had ever

voted, even after the victory over the Celts or any other victory. 88: Having crossed the river Rubicon from Celtica into Italy. 97: Except the body-guard of Celtic cavalry . . . He (Decimus) changed his clothing for the Celtic dress, and, as he was acquainted with the language, escaped with the rest just as any Celt. . . . 98: Having been captured by robbers and bound, he enquired who was leader of this tribe of Celts. Learning that it was Camillus, for whom he had done many kindnesses, he asked them to lead him to Camillus . . . Decimus, who had governed Old ("Farther," Schweighäuser) Celtica under him (Cæsar) and had been appointed by him to the consulship for the next year and to the governorship of the rest of Celtica. IV, 1: Trebonius in Asia and Decimus in Celtica. 2: Antony was to have all Celtica except the borderland of the Pyrenees, which was called Old Celtica; of this, together with Iberia, Lepidus was in command. 9: The great work which we (Lepidus, Antony and Octavianus) have accomplished and have under control in Iberia and Celtica and at home; one thing, however, remains for us to do, to go after Cæsar's murderers beyond the sea. 33: Let war come then, with the Celts or Parthians. 38: He (Messalla) was in command of a fleet at Actium against Antony, and Octavianus sent him as a general against the Celts who had revolted, and, when he had conquered them, granted him a triumph. 58: While Antony was besieging (Brutus) in the country of the Celts. 88: Brutus had 4,000 Celtic and Lusitanian horsemen, Thracians and Illyrians, and 2,000 Parthians and Thessalians; Cassius had 2,000 Iberians and Celts . . . The kings and tetrarchs of the Galatians in Asia followed him as allies. 95: It is said that the city (Rome) was once taken by the Celts, the wildest kind of barbarians, but it has never been said of them that they cut off the head of anyone, neither did they insult the dead nor begrudge their enemies to escape. V. 3: It was decreed with the consent of Cæsar (Octavianus) and carrying out the intention of the elder Cæsar that the Celts on the hither side of the Alps should be independent. 22:

For CELTICA (i. e. *Gallia*) which had first been given to Antony is now set free because of his great deceit. 31: Lucius opposed Salvidienus who was returning to Cæsar (Octavianus) with a large army from the land of the CELTS. 33: Fulvia urged Ventidius, Asinius, Ateius and Calenus to go from CELTICA to the aid of Lucius. 51: Cæsar went and got control of the army and of CELTICA and Iberia besides, which were in Antony's command. Fufius, the son of Calenus, was terrified and surrendered himself and everything to him without resistance. 53: When Cæsar returned to Rome from CELTICA. 75: Cæsar set out for CELTICA which was in a state of disorder. 78: He sent around rapidly an army and other equipment from CELTICA to Brundisium and Puteoli. 92: While he (Octavianus) was thus dejected, the news reached him that Antony had agreed to the alliance and that a splendid victory had been gained by the commander Agrippa over the Aquitanians, a tribe of CELTS. 117: Some of his soldiers held a CELTIC shield over his (Octavius') head the whole night.

Maximus of Tyre, Dissertations, VIII, 8 p. 30: The CELTS (meaning the Germans) worship Jupiter, but the CELTIC statue of the god is a tall oak. [Likewise, in *Dio* and *Libanius* the Franks are regarded as a CELTIC people:

Libanius, Oratio III: There is a CELTIC people beyond the Rhine who extend even to the ocean and they are so well fortified by nature for works of war that they have been given a name from their deeds and are called Φρακτοί ("hedged in, protected"), but many call them *Franci.* Compare also,

Claudian, Praise of Stilicho, I, 228-231: So that, far away through the wilds of the Hercynian Forest, the hunter roams without fear, and the groves, grim with the ancient superstition, and the oaks which stood for barbarian gods are felled with impunity with our axes.]

Apuleius, De Mundo, c. 7: The two Britains, Albion and Hibernia, are situated on the boundaries of the CELTS.

Polynaeus, Stratagems of War, VII, 42: The CELTS were engaged in a long war with the Autariatae and having poi-

soned their food and wine with noxious herbs the Celts left them behind in the tents and fled during the night. Then the Autariatae, concluding that they had retreated out of fear of them, took possession of the camp and gorged themselves with the wine and food so that presently they fell sick with violent cholics and the Celts coming up slew them as they lay there. (*Cf.* below, *sub Athenaeus, Theopompus,* fr. 41, FHG 1 p. 284.) 50: (*sub* Celtic Women) An intestine discord broke out among the Celts and the two sides had already armed themselves against each other, when the women taking a place between the two armies judged of the dispute and settled the difficulty so amicably that the men became friends and were reconciled throughout their towns and villages. Ever afterwards, when the Celts held deliberation of war or peace or concerning matters that pertained to the different tribes or their allies, the question was decided by their wives. Even in the treaties which they made with Hannibal it was specified that if the Celts should have any charge to bring against the Carthaginians, the commanders and generals of the Carthaginians should be the judges, but, if the Carthaginians should urge any charge against the Celts, the dispute should be referred to the wives of the Celts (*Cf.* above *Plutarch, The Virtues of Women,* p. 246 B-D). VIII, 7, 2 (*anno* 367): The Celts under the leadership of their king Brennus took Rome by assault and kept possession of it for seven months. Camillus gathered together the Romans who were outside the city, drove out the Celts and recovered the city. Thirteen years later, the Celts again mustered up courage to attack the city and encamped near the river Anio, a short distance from the city. Camillus . . . took command of the army and ordered that helmets all iron and smooth be forged to stand the broadswords of the Celts with which they were wont to strike from above and cut down, so that their swords would glide off and be broken; and he ordered that their shields be bound with a thin rim of bronze, since the wood would not stand the strokes. Besides, he taught the soldiers how to use the long spear at

close quarters and to intercept with their swords the blows of the enemy. Thus, the steel of the CELTS, being soft and ill-tempered, was soon turned and their swords bent double and made useless in the fight, so that they were easily overcome and most of them fell, the rest saved themselves by flight (From Plutarch's *Camillus*, 40). 25, 1: When the CELTS had taken possession of Rome, the Romans concluded a treaty with them by which the Romans bound themselves to pay tribute, leave a gate of the city open at all times and give them cultivated land. Thereupon, the CELTS pitched their camp and the Romans treated them as friends, sending them a variety of presents and large quantities of wine, in which the barbarians indulged so freely, as the CELTS are by nature immoderately fond of intoxicating drink, that they were overcome by it and the Romans fell upon them and slew them all.

Pausanias, I, 4, 1: Of late, the name Galates has prevailed for them. For formerly they called themselves and were also called by others CELTS. 9, 5: With the exception of the country of the CELTS, no country is to be compared in population with the whole of Thrace. . . . All Thrace is subject to the rule of the Romans, but, of the land of the CELTS, only so much is in their control as they judge worth holding. Those parts they possess, but they have overlooked those that they suppose worthless, either because of the excessive cold or the barrenness of the soil. 30, 3: Those Ligurians who live beyond the Eridanus in the CELTIC territory. 33, 4: The Iberians and CELTS do not dwell near the river of the ocean, but near the most distant sea that men can sail, where lies the island of the Britons. 35, 5: I am not surprised at the magnitude of the CELTS who are the farthest inhabitants of those lands that are almost deserts because of the extreme cold. They are called Cavares and they do not differ at all in size from the corpses which one sees in Egypt. VIII, 50, 1: More oblong shields like the long, large CELTIC shields. X, 19, 5: The CELTS made their first expedition beyond their own frontiers under

the leadership of Cambaules. They marched as far as Thrace but did not dare continue their journey because they were aware that they were but few and no match for the forces of the Greeks. 5 fl.: But, when they decided to make war again in foreign lands, they were urged on especially by those who had taken part before with Cambaules and having had a taste of the pleasures of a robber's life, were incited by a desire for plunder and depredation. A large force of foot-soldiers was got together and an equally numerous body of horse. Then their leaders divided the army into three parts and each division was ordered to march into a different country. 7: But, as the CELTS had not then the courage to proceed into Greece, their second army likewise returned home. 11: This mode of fighting they call in their native language *trimarcisias,* for it is to be remarked that the word for horse in the language of the CELTS is *markas.* 20, 7: For, the CELTS are, besides, far taller than other men. 21, 1: He (Brennus) employed no Grecian prophet nor did he perform any of the sacred ceremonies of his own country, if, indeed, there is such a thing as a CELTIC form of divination. 4: But, as the CELTS were far more exhausted than the Greeks and were not making much progress in the confined space, but were suffering twice and four times as much, their commanders gave the signal to return to camp.

Aelianus, On the nature of Animals, XII, 33: In the war that the CELTS carried on with the Romans they drove away the defenders, entered the city and took possession of Rome with the exception of the Capitolian Hill, etc. . . . But, when the CELTS found that there was no approach from any side, they decided to wait until the dead of the night when the defenders would be sound asleep and then attack them, for they hoped to find an unguarded passage where the Romans least of all expected the Galates to attack them. XIII, 16: I have been told that the CELTS and the Marseillais catch the tunny-fish with hooks that are of iron and very large and thick. XV, 25: I have been told that the CELTS likewise feed

their horses and cattle on fish. They say, too, that their horses running away from the scent of man come to the southern parts of Europe, especially when the south wind blows. *Various Histories,* II, 31: At all events, no Indian, CELT or Egyptian ever had such a conception (of the existence of the gods) as Euhemerus of Messina or Diogenes the Phrygian or Hippon or Diagoras or Sosias or Epicurus had. For, these barbarians maintain that the gods exist and that they watch over us and that they announce coming events through birds and portents and entrails and that through various sciences and observations men can learn these things by providence of the gods. And they say that in dreams and by the stars many things are made clear beforehand. And, because they have a firm belief in these things, their worship is sincere and they make it a point of religion to keep themselves pure; they fulfill the rites and observe the law of their sacrifices and practice other things, from all which it will be granted that they honor and worship the gods. 12, 23: I have heard it said that the CELTS are the most adventurous of all men. Even the subject of their songs is the death of warriors who fell bravely in battle. They advance to the fight wearing crowns and they erect trophies, by which both to magnify their deeds and, in the manner of the Greeks, to leave a monument to their valor. They consider it such a disgrace to flee that they do not attempt to escape from falling walls or collapsing buildings; they even permit themselves to be entrapped by the fire in a burning house. Many of them take their stand against the rising sea and some even take their arms and attack the waves and meet their rush with broad-swords, brandishing their spears just as if they could frighten or wound them.

Pollux, Onomasticon, 1, 149 (10, 13): A CELTIC sword (=*ensis Noricus*). 5, 37 (5, 1): CELTIC hounds.

Galen, Comment. 3 *in Hippocr., de epid.,* III, 70. K. 17. A, 726. Comparing with them infants, Scythians, CELTS and Germans who are known to be of more humid, but not colder temperament. *De Temperamentis,* II, 6, K. 1, 627:

The Celts, the Germans and all the race of Thrace and Scythia have cold, damp skin which is consequently soft, white and hairless. For, all the natural heat of the body is discharged with the blood into the inward parts where it is crowded and stirred up and where it boils, and, consequently, the men are passionate, daring and quick to anger. *De Sanitate tuenda,* 5 p. 339: The κέστρον which grows in the country of the Celts.

Irenaeus, Against Heresies, I *pr.* 3: You are not to expect from me, who am living among the Celts (at Lyons) and accustomed to use most often the barbarous dialect, any skill in diction which I have never learned, nor faculty of composition which I have never practiced, nor ornamentation of style and persuasiveness of which I am ignorant. I, 10, 2: For, the churches which have been established in Germany do not believe nor hand down any other teaching, nor do those which have been planted among the Indians, the Celts, in the East, in Egypt, in Libya and in the central parts of the world.

Lucian, Apology, 15: When, on your way to see the western ocean, you cross Celtica (Gaul), you will come upon us who are reckoned among those sophists who are deserving of receiving high pay. *How to write History,* 5: If some day there should be another war, for example of the Celts against the Getae, or of the Indians against the Bactrians. 19: Such a coldness was there that was colder than Caspian snow or Celtic ice. 31: The third legion and the Celts and a small division of Moors under Cassius had already crossed the Indus. *Alexander, or The False Prophet,* 27: When, then, the foolish Celt (i. e. Severianus) had allowed himself to be persuaded and had undertaken the expedition, he was destroyed and cut down with his army by Othryades. 51: (Alexander the prophet) often answered the barbarians in Syriac or Celtic if either happened to be the native language of those consulting him, since it was not always easy to find persons staying in the city of the same race as those who might ask him questions. *The Eunuch,* 7: A certain Academician

who was a eunuch from the country of the Celts and who flourished in Greece a little before our time. *Jupiter the Tragedian,* 13: They do not all understand Greek, Jupiter, and I am not such a polyglot as to be able to make myself understood to the Scythians, Persians, Thracians and Celts. *Twice Accused,* 27: I journeyed with him even to Celtica and I made him rich. *Hercules,* 1: The name by which the Celts call Hercules in their native language is Ogmios, but they represent the god in an entirely different and monstrous form. 2: I really thought that the Celts had given Hercules that form maliciously as an insult to the gods of the Greeks, to punish him in the painting for having once invaded their land and taken booty when, in his search for Geryon's oxen, he raided many of the western peoples. 4: But a certain Celt standing by, not unacquainted with our literature it seemed since he spoke excellent Greek . . . (said) "We Celts do not represent Eloquence as Mercury as you Greeks do, but as Hercules." 7: The Celt told me so much. *Pseudologista,* II: For, the word did not properly belong to the language of the Greeks, but was brought in through their intercourse with the Celts, the Thracians or the Scythians.

Clement of Alexandria, The Instructor, II, 2, p. 186 Pott.: the Scythians, the Celts, the Iberians and the Thracians, all of them warlike nations, are above all addicted to intoxication which they regard as a good and happy habit to practice. III, 3 p. 267: Of the nations, the Celts and the Scythians wear their hair long, but they do not adorn themselves. The flowing hair of the barbarians has something fearful about it and their reddish hair threatens war since that hue resembles blood. Both these barbarian nations hate luxury, as may be shown clearly from the case of the Germans and the Rhine, and the Scythians and the waggon. 4 p. 269: There are many Celts who bear aloft women's litters and carry them about.

Athenaeus IV, 36 p. 151^{e}-152^{d}: Poseidonius . . . says that the Celts spread grass for their guests to sit on and

place before them food on wooden tables raised a little above the ground. The food consists of a few loaves of bread, and a good deal of meat in water and cooked on the coals or on spits. They eat in a cleanly manner enough, but like lions, taking up whole joints in both hands and biting off pieces, and any part that is not easily torn away, they cut it off with a small knife which they keep for the purpose in a sheath in a separate box. Those who live near rivers and near the Mediterranean and the ocean eat fish also, roasted with salt and vinegar and cummin seed: they throw cummin seed also into their drink. But they use no oil because of its scarcity, and it is unpleasant to their taste because they are not used to it. When many of them dine together, they sit in a circle, and the most powerful sits in the middle like the leader of a chorus, for he excels the rest either in military skill, or in birth, or in riches. Next him sits the host and so on in order on each side, according to the prominence of the rank of each guest. The soldiers with their large oblong shields stand behind while the spear-bearers sit opposite in a circle and fare the same as their masters. The drink is served and passed around in vases which look like beakers and are made either of earthenware or of silver. Some have platters of the same material on which the food is served, but others have them of bronze and still others have wooden or plaited baskets for that purpose. Among the rich the drink is wine which comes from Italy or from the environs of Marseilles. This is drunk pure, but sometimes a little water is mixed with it. Among the lower classes the drink is a beer made of wheat prepared with honey, but most drink it unmixed; this is called *corma* (the Modern-Irish *corm,* "beer, ale"). They all drink out of the same cup, in small draughts, not more than a wine glass, at a time. This is repeated rather frequently. A boy carries the liquor around first on the right hand and then on the left. This is the way they are waited on, and this is the way they worship their gods, always turning

towards the right hand.' 37 p. 152[d-f]: Poseidonius continues and describes the riches of Lyernius the father of Bityis, who was subdued by the Romans. He says that he, aiming to curry favor with the populace, used to drive in a chariot over the plains, and scatter gold and silver among the thousands of CELTS who followed him; and that he had a space a mile and a half square fenced in, in which he had vats filled with very costly wines and such an abundance of eatables that for many days any one who wished might go in and enjoy what was provided and be supplied without cessation. And once when he had fixed upon a time for a banquet, a certain poet from the barbarians arrived late and, meeting him on the way, sang a hymn in praise of his excellencies, at the same time lamenting that he had come too late: and Lyernius was so pleased that he asked for a bag of gold and threw it to him as he ran by. The poet picked it up and continued his song, saying that the very prints upon the earth over which he passed brought riches and benefits to men. These things have been narrated in the third and in the twentieth books. 40 p. 154[a-c]: In the third and also in the twentieth books of his histories, Poseidonius says that the CELTS sometimes have single combats at their banquets. For they come together in arms and spar and wrestle, and sometimes go so far as to wound one another. Then they are roused to fight and, if the bystanders do not restrain them, they will even kill one another. In olden times, he says, the strongest man took as his share the hind quarter when the porker was put before them. If another man laid claim to it, they rose up to fight to the death. Others of them in the theatre will take silver or gold, and some, even for a few earthen jars of wine, will accept a promise that the gifts shall really be given. They will then distribute them among their nearest relatives and will lie on their shields and allow some bystander to cut their throats with a sword. VI, 23 p. 233[d]: Since, on the edges of the inhabited earth also are

streams bearing down gold dust; and the women and the feeble-bodied men scratch among the sands and separate the particles which they wash and bring to the melting-pot, as my authority Poseidonius says is done among the Helvetians and among certain other tribes of Celts. 49 p. 246^{c-d}: Poseidonius of Apamea says in the twentieth and in the third book of his histories that the Celts, even when they are going to war, take with them certain companions whom they call "parasites." VIII, 38 p. 347^{b} (quoting the comic poet Ephippus, fr. 5, 21 vol. 2, 253 K. about the year 332 B. C.): Put out the fire, Celt, and do not burn them more. X, 60 p. 443^{b-c}, quoting Theopompus, *The History of Philip*,—frg. 41 FHG I p. 284 ff): (Theopompus says) that when the Celts went to war with them (the Ardiaei), knowing their intemperance, they ordered all the soldiers to prepare as magnificent a feast as they could for them in the tent, and to put in the food certain herbs which had the power to cause severe pains and diarrhoea. When this had been done some of them were taken by the Celts and put to death, the others threw themselves into the river, being unable to endure the pains in their stomachs. XII, 79 p. 603^{a} (From Poseidonius; cf. Diodorus, V, 32, 7): Κελτοὶ δὲ τῶν βαρβάρων καίτοι καλλίστας ἔχοντες γυναῖκας παιδικοῖς μᾶλλον χαίρουσιν. ὡ πολλάκις ἐνίους ἐπὶ ταῖς δοραῖς μετὰ δύο ἐρωμένων ἀναπαύεσθαι.

Dio Cassius, XXXIX, 49, 1: The Rhine issues from the Celtic Alps a short distance beyond Rhaetia, and flowing westward leaves Galatia and its inhabitants on the left; it bounds the Celts on the right and finally empties into the ocean. 2: This boundary which occasioned the difference in names is observed even to this day since, in very ancient times, the nations dwelling on each side of the river were called Celts. XL, 31 (*anno* 54 B. C.), 2: Ambiorix summoned a force of mercenaries from the Celts. 4: Before the Celts came to their aid. 39: Vercingetorix' defeat was due partly to the Celts that were allied with the Romans; for to their attacks with un-

wearying bodies they added the strength of daring and thus broke through the surrounding ranks. XLVII, 48, 2 (*a. u.* 712): Some of the CELTIC troops deserted from them (Cæsar and Antony) to Brutus. LI, 20, 5 (29 B. C.): For, the Treveri who had brought in the CELTS (=Germans) were still under arms as were also the Cantabri the Vaccaei and the Astures. These last were subdued by Statilius Taurus, the former by Nonius Gallus. 21, 5: On the first day, Cæsar celebrated the victories over the Pannonians and the Dalmatians, the Iapudes and their neighbors and some CELTS and Galates. For, Gaius Carinas had subdued the Morini and some others who had revolted with them and had driven back the Suevi who had crossed the Rhine prepared for war. 22,6: (At the dedication of the Curia Julia) bands of Dacians and Suevi fought with each other. The latter are CELTS, the former a kind of Scythian tribe and dwell across the Rhine . . . LIII, 12, 5 (*anno* 27): All the Galates, both of Narbo and of Lugdunum, the Aquitani and the CELTS, both themselves and the colonists among them. 6: Some of the CELTS, whom we call Germans, had occupied all that part of CELTICA which is near the Rhine, and caused it to be called *Germania,* the upper part extending to the sources of the river and the lower part to the ocean of Britain. 26, 4 (*anno* 25): It was about this same time that Marcus Vinicius, who was prosecuting certain CELTS because they had seized and put to death some Romans who had gone to their country to have dealings with them, himself gave the title of Emperor to Augustus. LIV, 20, 4 (*anno* 16): The greatest of the wars which at that time fell to the Romans to wage, which was also perhaps one of the reasons why Augustus left the city, was with the CELTS. 21, 2 (*anno* 15): For, much harm had been done by the CELTS and much too by a certain Licinius. 32, 1 (*anno* 12): Drusus, having observed the CELTS (= Germans) crossing the Rhine, drove them back. 36, 3 (*anno* 10 B. C.): Tiberius was summoned from Galatia, whither he had gone with Augustus and quelled them (the Dalmatians). Of the

nations of the Celts (= Germans) and other tribes and the Chatti, who had gone over to the Sugambri, having abandoned the land which the Romans had given them to dwell in, some were weakened, others subdued by Drusus. 4: After that they returned with Augustus to Rome, while he himself (the Emperor) delayed in Lyons where he would be near the Celts and could keep close watch on affairs. The victorious soldiers were paid what had been voted them for their successes and they performed such other duties as belonged to them. LVI, 23, 4 (*anno* 10 A. D.): Since there were a great many Galates and Celts in Rome (Κελτοί = Germani, but distinguished from Γαλάται), some of them living there for various purposes, others serving in the guard, Augustus, fearing that they might revolt, sent off some of them to the islands and ordered the unarmed to leave the city. LIX, 21, 2 (*anno* 39): Caligula set out for Galatia, (i. e. Gaul) under pretext that he was to open hostilities with the Celts on the ground that they were causing trouble, but in fact to squeeze money from them and from the Iberians, for they were prosperous and rich. LX, 28, 2 (*anno* 46): Sabinus, who had been in command of the Celts (= the German body-guards) in the reign of Gaius (Caligula). LXV, 17 2 (*anno* 69): And, falling in with the Celts (i. e. Germans on the right hand side of the Rhine) who were guarding him (Vitellius), they escaped without difficulty. 21, 1: A certain Celt seeing this would not endure it, but taking pity on him (Vitellius) said: "I will help you as well as I can alone." LXXI, 3, 2 (*anno* 172): Large numbers of Celts from beyond the Rhine advanced as far as Italy and caused many sufferings to the Romans. LXXVII, 13 (*anno* 213): The Celtic nations afforded him (Antoninus) no pleasure nor any pretence of cleverness or courage but showed him to be nothing more nor less than a trickster, a fool and an arrant coward.

Julius Africanus, The Egyptians drink beer, the Paeonians Κάμον, the Celts *cervesia* (beer)

Philostratus, Life of Apollonius, V, 3: Day follows night and night follows day among the CELTS the darkness or the daylight disappearing little by little just as here, but, it is said that in the neighborhood of Gadeira and Stelae light and darkness fall upon the eyes all at once just like flashes of lightning. VIII, 7: Among the Scythians and CELTS who live along the Ister and the Rhine there lies a city of not less magnitude than Ephesus in Ionia. *Lives* of the Sophists, 1, 25 p. 43 K.: While he himself (Polemo) rode in a chariot adorned with silver-studded reins belonging to a certain Phrygian or CELT. 2, 1 p. 60: He was commonly known as the Hercules of Herodes and was a young man just growing his first beard. He was like some huge CELT and was eight feet tall. 5 p. 82: Some say that Alexander (nicknamed "Mud-plato") died in the country of the CELTS while still secretary; others, that he died in Italy when he had ceased to be secretary.

Herodianus, I, 10, 2: The country of the CELTS and of the Iberians.

Eusebius, fragm; 2 p. 203 Dind.: At another siege I learned of a contrivance which served as a protection against those fire-bearing missiles, at the time that the CELTS remained behind at the city called Tours (?) . . . For, at the time that the CELTS beyond the Rhine (i. e. Franks, Germans) were on their march, a small detachment of them remained behind at the city just mentioned, and when a number of them had been struck down they began to plan means of defence behind the engines; they dug reservoirs which they filled with water, etc.

Porphyrius, On the Cave of the Nymphs, 28: In the northern lands the bodies are large, as is evident in the CELTS, the Thracians and the Scythians, the country of these peoples being humid and abounding in pastures.

Eumenius, Panegyric on Constantine Augustus 3: Thus, all the peoples of the CELTS and of the Belgiâs were united in one peace and whatever they had taken from the barbarians they gave to the Romans.

Anonymi Physiognom., p. 109, 14 Rose: He is like a Celt, that is, a German. The Celts, however, are indocile, brave and fierce.

Liber generationis, 1, 60 p. 96 M.: Magog, from whom are the Celts and Galates. 83, 38 p. 97; 197, 60 p. 107: The Gauls, who are also Celts. *cf.* 88, 39 p. 99.

Trebellius Pollio, Life of Gallienus, 7, 1: Postumus, having received heavy reinforcements of Celts (= Gauls) and Franks. *Claudian,* 6, 2: Finally, the various peoples of the Scythians, the Peuci, Grutungi, Austrogoths, Tervingi Visi, Gepidi, Celts (cf. Mommsen, Hermes 25, 255) and the Heruli, spurred on by the desire for booty, broke into Roman territory and made great ravage. 9, 6: And the great number of Celtic mares that are so famous.

Anthologia Palatina, 9, 125: The daring Celts try their children by suspending them in the jealous Rhine. For, as soon as the child is born it is bathed in the sacred stream. When just brought forth and while yet it sheds its first tears, the pitiless father, for he knows not yet a father's love, lifts the child on his shield and tries in the waters his wife's virtue. She who has just given birth has this torment to suffer together with the pains of travail for, though she knows the real father of her child, she awaits in trembling the decision of the inconstant river.

Theophylactus Simocatta, Epistola, 10, p. 236: The equal of the Celtic river which is the most unerring judge of the base-born son, of virtue and of vice.

Georgius Pisida, Persian Expedition, I, 41 fl.: Be thou a judge more powerful than the Celtic Rhine.

Julian, Oratio I to Constantius, II. p. 12 A Sp.: Your father was disposed to entrust to you the command and the guard of the tribes of Celts. p. 29 CD: It is worth while mentioning that in ancient times Rome had a similar fate. I refer to the time when the Galates combined with the Celts and bore down upon her like a sudden torrent. p. 34 C (referring to the army af Magnentius; see Mommsen, Hermes 24, 228[1]): The Celts and Galates, nations whom even our ancestors considered hard to contend with and who, more than once, streamed like an ir-

resistible torrent over Italy and Illyria and even fastened themselves upon Asia by the strength of their arms, have been finally compelled to submit to us. They have been enrolled on the roster of our armies and have provided us with a considerable income through the taxes laid upon them by your father and your forefathers. After having enjoyed a long peace and the benefits which result therefrom, when their country had increased in population and wealth, after having furnished your brothers with excellent soldiers, they were finally constrained, much against their will, to take part *en masse* in the expedition of the tyrant (Magnentius). p. 36 B: After their line had been thrown into disorder, the soldiers gathered together in groups and reopened the battle, ashamed to be seen fleeing and that it might be said of them what, up to that time, no mortal believed possible, that a CELT or a soldier from Galatia had ever turned his back to the enemy. *Oratio* 2 p. 56 B: Numerous bands of heavy-armed foot and an equal number of horse followed him (Magnentius), and these the bravest, CELTS and Iberians and those Germans who live near the Rhine and the western sea. p. 81 D—82 A: It is said that the CELTS have taken their river (the Rhine) as the inflexible judge of the legitimacy of their children and that neither the tears of the mothers who implore him to conceal their crime nor the fear of the fathers who wait in trembling for the fate of their wives and offspring, are able to affect the sentence of a judge so strict and upright. *Oratio* 3 p. 124 A: So that Galatia and CELTICA became for me, thanks to her (the Empress Eusebia's) gifts of books, a Greek museum. *Letter to the Senate and People of Athens,* p. 277 D: I was ordered to set out with 360 soldiers for the country of the CELTS where disturbances had broken out. p. 278 D—279 B: Afterwards, Constantius, thinking that the charge he was about to entrust to me was of only slight importance and not supposing that the situation among the CELTS would change much, gave me command of the army at the beginning of spring. The corn was in full

bloom when I took the field. Large bands of Germans were encamped unmolested around the cities which had been sacked in the country of the Celts. There were perhaps forty-five of those cities whose walls and towers and citadels had been demolished. The amount of land on this side of the Rhine occupied by the barbarians was as great as the territory which extends from the sources of the river to the ocean. Those who lived nearest to us were 300 stadia distant from the banks of the Rhine. There was, besides, a space three times as great which the depredations had left so waste that the Celts could not even pasture their cattle there. Certain other cities near which the barbarians had not yet settled were already abandoned. p. 279 C: And yet, even though I might not enjoy the glory of a triumph, I had it in my power to slay the enemy and there was no one to prevent me from leading Chnodomarius all over Celtica and showing him in their cities and making a mock of his misfortunes. p. 282 D: He (Constantius) wrote letters full of invectives against me and threatened ruin to the Celts. p. 283 B: In a city near which I lived some one wrote an anonymous paper to the Petulantes and the Celts. Those were the names of the two legions. P. 287 A: For the well-being of all and the freedom of the human race, and especially of the Celts whom he (Constantius) had already betrayed twice to their enemies. *Caesares,* p. 320 D: The soldiers of Europe who so often brought war into Asia have been put to flight, I mean the bravest of these, the Italians, Illyrians and Celts. And, since I mention the Celts, are we to place the deeds of Alexander among the Getae on the same level with my conquest of Celtica? *Misopogon,* p. 340 C: I was passing the winter in the neighborhood of my dear Lutetia which is the name by which the Celts of the Parisians call their little city. P. 342 A: Thus, while I was living among the Celts, like the discontented man in Menander, I imposed sufferings upon myself. But this conduct of mine caused no inconvenience to a rough people like the Celts. P. 348 C: But if they (the Athenians) preserve

the memory of the virtues of their forefathers, it seems to me that we ought to expect the same of the Syrians, Arabs, Celts, Thracians, Paeonians and the Mysians who dwell between the Thracians and the Paeonians on the banks of the Danube. P. 349 D: Have you forgotten that we (of Antioch) are neither Celts nor Thracians nor Illyrians? P. 359 B: But, for me just at the beginning of manhood, my lot fell with the Celts, the Germans and the Hercynian Forest, and I passed much time with savages like a hunter among wild beasts, and the manners I found were not those of men used to flatter nor to adulation, but of men who lived simply and without restraint and on an equality in their dealings with the world. P. 360 A: The Celts had never seen a mimic actor. C: The Celts loved me because my mode of life was like their own. *Epist.* 16 p. 383 D—384 A: The Rhine is not altogether unjust in his judgment of the Celts; for, he keeps hidden in the eddies of his stream the illegitimate babes, as though he would avenge in the sight of all the sullied bed, while the child of unpolluted blood he holds on the surface of the water and restores to its trembling mother's arms. Thus, by giving back the child safe, he gives unbought testimony to the purity and blamelessness of her married life. 38 p. 415 A: How I trembled for thee (Maximus) as I returned from the country of the Celts to Illyria. *Epigram, On Barley Wine,* in *Anthologia Palatina,* IX, 368, 3-6: That (wine) savors of nectar, but there is the smell of a goat from you. It must be that the Celts for want of grapes made you of ears of corn. *Ceres* should be your name, not *Bacchus, Bromos* "of wheat and oats," not *Bromios* "sparkling."

Themistius, orat. 3 p. 52, 25 Dindorf: The remnants of the sudden inroad of the Celts. 9 p. 149, 25: Fearful to the Celts and Germans. 22 p. 324, 30: A Celtic hound. 27 p. 404, 21: Celtic and Laconian puppies.

Servius, to Vergil, Aeneid, X, 179: Pisus, a king of the Celts.

Ausonius, Order of Celebrated Cities, 160: Divona, in the language of the Celts, a spring dear to the gods. *Grammaticomastix,* 5 ff: Tell, what is the meaning in Vergil's

Catalepta of the word *al* in the language of the Celts and the equally unintelligible word *tau* which follows?

Ammianus XV, 9,3 (*a* 355): Some say that the very first natives ever seen in those parts (Gaul) were called Celts after the name of a king who was greatly beloved by them, and also Galates after the name of his mother, that being the Greek translation of the Latin *Galli*. Others hold that they are Dorians who, following a more ancient Hercules, settled in those regions which border on the ocean. 11, 1 (from Cæsar): In former times when the country was still unknown, as being barbarous, it is supposed to have been divided into three parts, occupied by the Celts, who are also called Gauls, the Aquitani and the Belgae, all differing from each other in language, institutions and laws. 2: The Gauls, who are Celts, are divided from the Aquitanians by the river Garonne. XX, 4, 2 (*a*. 360): The tribune and secretary Decentius was sent to bring away at once the auxiliary troops, the Aeruli and the Batavi with the Petulantes and the Celts, and three hundred picked men from the other divisions. 5, 9: And straightway, that no time might be afforded to disturb the plan decided upon, the Petulantes and Celts besought him, on account of their commissaries, to give them the rule of any province he pleased, and when this request was not granted, they retired without being either offended or ill-humored. XXI, 3, 2: He (Julian) sent a certain Count Libino with the Celts and Petulantes who were in winter quarters with him. XXII, 12, 6: (*a*. 362): Especially the Petulantes and Celts whose audacity at that time had increased beyond measure. XXXI, 10, 4 (*a*. 377): The Celts approaching with the Petulantes. *ND occ.* 5, 17: Celtae (*seniores*). 161, 7, 12: Celtae *seniores*. 5, 56. 205. 7, 141: Celtae *juniores*.

Nonnus, Poems on the legend of Bacchus: XXIII, 91: The Eridanus did not drown the Galate nor become the grave of the Celt. 298-300: I (Ocean) will bring down from the skies to wander again over the land of the Celts the fiery Eridanus who walks among the stars,

and I will bring him to a watery end. XXVII, 201-203: Let her (Astris) go, if she wish, to roam in the land of the Celts that she, too, may become a tree and mourn with the daughters of the Sun, weeping streams of tears. XXXVIII, 93: (Phæthon) was drowned in the Celtic river (the Eridanus). 97-98: He (Bacchus) wishes still more to hear that Olympian tale (of Phæthon) dear to the Celts of the west. XXXIX, 4-5: He (Bacchus) wondered at the tale, how Phæthon, burnt in the fire, fell with a crash into the western river of the Celts. XLIII, 292-294. The Iber follows in swelling waves to the Celtic ocean and the Bosphorus mingles the winding waters of its double sea. XLVI, 54: I call happy the land of the Celts with its rude laws. (Referring to the practice quoted above *sub Anthologia Palatina,* 9, 125.)

Sozomenus, Church History, II, 6, 1: For, already, tribes on both sides of the Rhine professed Christianity, as likewise the Celts and the Gauls who are the most distant inhabitants near the ocean. VII, 13, 10: In the meantime Maximus, having raised a large army of Britons and the neighboring Galates and Celts and other nations in those parts, marched into Italy.

Stobaeus, Elegant Extracts, I, 29, 2 p. 610: For example, in lands that are snowy and cold and, on the other hand, in such as are burned by the sun, lightning does not strike the ground. If it should happen to, it is regarded as a wonder, as among the Celts and the Egyptians.

Hesychius, sub ἀβράνας (read ἀββάνας): The name the Celts give the long tailed apes. *Sub* Ἀδριανοί: The Celts who live near the Adriatic. *Sub* βαρακάκαι (read βράκκαι· αἴγειοι διφθέραι): Breeches, the goatskin trews of the Celts. *Sub* Κελτοί. Another race of Celts. *Sub* κυρτίας (wicker shields): So the Celts call their shields (*cf. sub* καιτρέαι, "Iberian arms. Others call them κυρτίας") *Vd.* also *sub* μαδάρεις.

Praxagoras fragm. p. 438 Dindorf: The Celts and the Germans, neighboring and barbarous tribes, he (Valerius Maximianus) subdued.

Sulpicius Severus, Dialogues, I, 27, 4: Well, said Postumianus, talk CELTIC, or, if you prefer, Gallic (i. e. Romance) provided you tell of Martin. (He distinguishes here between the dialect of Aquitania and that of the center of Gaul.)

Orosius, Against the Pagans, V, 8, 1: When Scipio had destroyed Numantia and had pacified the other peoples of Spain, he consulted with Thyresus a CELTIC chief.

Sidonius Apollinaris, Epist. III, 3, 2 (referring to the Arverni): I will pass over this, that it was for your sake when a boy that men of letters flocked here from all quarters, and that it was out of respect for you that our nobility put aside the roughness of their CELTIC speech (i. e. the Celtic or Gaulish, not the popular Latin or Romance) and cultivated oratory and poetry.

Priscian, Geographic Description, 79 fl.: On this side comes the Gallic Gulf which beats upon the CELTIC shore. 84 fl.: The Island of Corsica is washed by the nearer waters which flow betwen the Sardinian and the CELTIC sea. 279-285: Then come the Pyrenees, and next, the CELTIC land that borders upon the blue stream of Eridanus' fount. There his loving sisters mourned for Phæthon, and there the CELTIC women who drag away the straw and fallen leaves gather the amber that trickles from the alders. This they call *sucinum,* and it is of the color of honey and wine.

Stephanus of Byzantium, p. 70, 1M.: Another city named Alea belongs to the Carpetani, a CELTIC tribe. p. 143, 19: There is another city of the Boii, a CELTIC tribe. p. 156, 4: Baitarra is also a CELTIC city. A citizen is Baitarrites. p. 183, 8: Bourchanis is an island in CELTICA, as Strabo says (VII, 1, 3). p. 213, 2: The Grammitæ are also a people near CELTICA. p. 270, 15: Emporium, a CELTIC city, is a colony of Marseilles. p. 303, 18: Heracleia, a city of CELTICA. p. 322, 9: Iapodes, a tribe of CELTICA near Illyria, according to Dionysius, XVI, p. 323, 3: The Ibæi and the Ibeni are CELTIC peoples. p. 332, 15: The Insobares are a CELTIC race near the Po, according to Polybius who calls them Insobres. p. 417,

6: Limenotis, the CELTIC peninsula. p. 426, 4 (from Ephorus): Mace, a CELTIC city. Mainace, a CELTIC city, is also found. The tribal name is Macenus. p. 435, 18: Marseilles is a city of Liguria ["near CELTICA," added by Stephanus] and a colony of the Phocæans, according to Hecatæus' work on Europe. p. 474, 22: Nicæa, the seventh of the name, is a city of CELTICA and a colony of Marseilles. p. 479, 5: Nyrax ["a CELTIC city," either an addition of Stephanus, or something has fallen out before the name Hecatæus], according to Hecatæus in his work on Europe. The tribal name is Nyracius, as at Narice, Narycius. p. 549, 4: Sabbatia is a CELTIC village. The tribal names are Sabbatianus and Sabbatius. p. 555, 5: Santis, a CELTIC city. The tribal name is Santites, as Leptis, Leptites. p. 562, 17: Sene, a CELTIC city. A citizen is Senaeus and Seno. p. 572, 18: Sisigylis, a large city near CELTICA. The tribal name, Sisigylites. p. 631, 5: Transalpini, tribes of CELTS beyond the Alps. p. 632, 1: Trausi, a city of the CELTS. The tribe whom the Greeks call Agathyrsi.

Zosimus, I, 15, 1 (*a* 237): When Maximinus heard of these things he set out in all haste with the Mauritanian and CELTIC troops for Rome. 28, 3 (*a.* 253): Aemilianus sent Valerianus to fetch the legions which were among the CELTS and Germans. 30, 2 (*a.* 253): Gallienus saw that of all the nations the Germans were the most difficult to deal with and dangerous and caused most annoyance to the CELTIC tribes that lived near the Rhine. 38, 2 (*a.* 260): Postumus, who had been entrusted with the command of the soldiers in the country of the CELTS (*i. e.* commander of one of the two parts of Germany, or of all Germany). 52, 3: Besides the Norici and Rhæti, which are CELTIC legions (*i. e.* the troops from Noricum and Rhætia, the latter at that time comprising Vindelica). II, 15, 1 (*a.* 312): Constantine raised an army out of the barbarians whom he had conquered, both Germans and other CELTIC nations, and the troops whom he had collected from Britain. 17 (*a.* 312): Constantine set out for the CELTS and Galates . . . (*a.* 313) he

marched on toward the Celts. 33, 2 (*a.* 332) · The Celts who live beyond the Alps and the Iberians near the island of Britain. 42, 4 (*a.* 350): Meanwhile, some of the Illyrian horse, who had come to supply the Celtic legions, joined with those who had assembled for this business. 43, 2: While Magnentius was still busy among the Celts. 50, 2: (*a.* 351): Where (in the woods) he had concealed four companies of Celts. III, 3, 1 (*a.* 357): But Julian, finding that the military establishment in the country of the Celts was utterly destroyed. 7, 1 (*a.* 358): To go over to the Celts who were under the Romans. 8, 3 (*a.* 359): Being stung with the success of what has been done among the Celts and Iberians he devised pretenses . . . he urged that two legions of the Celts be despatched to him. 10, 3 (*a.* 361): Shortly after, when the army which had followed him (Julian) from the land of the Celts arrived. 11, 1: He (Julian) marched forward with the army which he had recruited among the Celts and another army from Sirmium itself and the legions stationed among the Pæonians and Mysians. IV, 12, 1 (*a.* 369): The Emperor Valentinian, having brought matters to a satisfactory conclusion among the Germans, thought to make provision for the future security of the Celtic nations. 17, 1 (*a.* 374): Valerian marched out of the country of the Celts into Illyria. 19, 2 (*a.* 375): The Celtic countries, all Iberia and the island of Britain fell to the share of Gratian. 34, 2 (*a.* 378): To press upon the Celtic tribes. . . . If they would leave the Celts alone. 47, 2 (*a.* 388): Theodosius sent Valentinian to attend to affairs in Italy and whatever concerned the Celts and such matters as fell to his share in the Dominion. 51, 1: Rufinus, a Celt by birth and master of the court guards. 54, 3 (*a.* 392): The Emperor (Theodosius) was then passing the time in Vienna a Celtic town. 59, 4 (*a.* 395): The Emperor Theodosius left the nations of Italy and the Iberians and Celts besides all Libya to his son Honorius. V, 26, 3 (*a.* 405): A certain Rhodogaisus, having collected an army of 400,000 men composed of Celtic and German tribes

from across the Danube and the Rhine, made haste to pass over into Italy. 37, 5 (*a.* 408): They went on board ship and sailed for the land of the CELTS and Galates. VI, 1 (*a.* 409): From Constantine who was ruling with despotic power over the CELTS. . . . To return with the entire army mustered among the CELTS, in Iberia and in the island of Britain. VI, 2 (*a.* 407): Constantine, having appointed Justinian and Nevigastes commanders of the troops among the CELTS, crossed over . . . (*a.* 408) The three ranges of Alps, which obstruct the roads from the country of the CELTS into Italy and on the other side as well, are called the Cottian, the Pennine and the Maritime Alps. VI, 5: The General Gerontius with the soldiers from Galatia, guarded the pass from the land of the CELTS to Iberia. . . . He incited the barbarians among the CELTS to rise against Constantine who could not cope with them since the greater part of his army was in Spain. Then the barbarians beyond the Rhine overran the whole country without restraint and brought the inhabitants of the island of Britain and some of the tribes among the CELTS to such necessity that they revolted from the sway of the Romans and lived in their own way, no longer obedient to the laws of the Empire. VI, 6, 1: This defection of Britain and of the tribes in the land of the CELTS happened when Constantine usurped the government and, because of his neglect of the office, the barbarians gained the ascendancy.

Paulus Silentiarius, Description of Saint Sophia, 637-639 (220-222): Marble from the deep icy Celtic crags (*i. e.* white and black marble from France) with black shining surface and with milk white veins spreading out here and there and winding in every direction.

Laurentius Lydus, De anno et mensibus, 8 p. 104 Rœther: In the river Arar, which is in CELTICA, is found a fish which the natives call *clopias.*

Jordanus, History of the Goths, 36, 191: And some other CELTIC or Germanic nations.

Procopius, War with the Goths, I, 1: The river Po, which is also called the Eridanus and flows from the CELTIC

mountains, and other navigable rivers and lagoons surround the city (Ravenna) on every side. IV, 5: The river Ister flows from the CELTIC mountains along the Italian frontier and, after a course through the country of the Dacians, the Illyrians and Thrace, empties into the Euxine Gulf. *The Edifices of Justinian*, IV, 5: The Ister rises in the mountains of the land of the CELTS, who are now known as Gauls, and traverses a vast tract most of which is completely desert, except that here and there some barbarians live a wild kind of life without any intercourse with other men.

Inscriptions containing the word CELT have been found at Alexandria in Egypt (first century A. D.), at Frascati and at Bonn (dating from the reign of Commodus).

JOSEPH DUNN.

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